

*The Traditions of the JEWS.*



*LONDON, Printed by G. Smith. 1742.*

*M. Henry*  
RABINICAL LITERATURE:  
OR, THE  
TRADITIONS  
OF THE  
J E W S,

Contained in their  
TALMUD and other Mystical Writings.

Likewise the  
OPINIONS of that People concerning MESSIAH,  
and the Time and Manner of His Appearing;

WITH AN  
A P P E N D I X,

COMPRIZING  
*Buxtorf's* ACCOUNT of the Religious Customs  
and Ceremonies of that Nation;

ALSO, A  
PRELIMINARY ENQUIRY into the Origin, Progress,  
Authority, and Usefulness of these Traditions; wherein  
the Sense of the strange Allegories in the TALMUD and  
Jewish Authors is explained.

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*By the Rev<sup>d</sup>. Mr. J. P. STEHELIN, F. R. S.*

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In Two VOLUMES.

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V O L. I.

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L O N D O N:

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A

P R E L I M I N A R Y

P R E F A C E

T O T H E

T R A D I T I O N S of the *J E W S*.



THE Nation of the *Jews*, descended from the Family of *Abraham* had distinguish'd itself in an extraordinary manner from all other Families, by being publick Worshippers of the one True God; while all other were overspread by the absurdest Idolatries; and God, accordingly, had been pleased to distinguish that Family and Nation, with repeated Promises of the greatest Blessings: He declared that *he would be their God, and they should be his People*: St. Paul tells us, that one of their chief Advantages was, *because unto them were committed the Oracles of God*. And the Psalmist exhorteth them to praise the Lord, *for his shewing his Word unto Jacob, his Statutes and his Judgments unto Israel, which he had not done to any Nation, so that they did not know them*. The *Jews* who value themselves highly upon this Account, pretend that besides the Written Law, or the Books of *Moses* and the Prophets, they have received an Oral Law, which was preserved by Tradition, and is contained in the Talmud.

THE Account given by the *Rabbaniſts* of this *Oral Law*, may be ſeen in *Prideaux's Connection*, Book V. *Maimonides* in his Preface to *Seder Seraim*, and in his Book *Jad-Hafakah* tells us: When God revealed himſelf to *Mofes*, he delivered to him the *Law* for the Children of *Israel*, with the *Comments* or *Explications*. *Mofes* committed the *Law* to Writing, but delivered the *Comments* to *Aaron* and his Sons, and to the Elders of *Israel*, by Word of Mouth, who by oral Tradition handed them down to the Prophets, and the Prophets to the Men of the *Great Synagogue*. This Opinion is founded upon a Paſſage of the *Talmud* in *Berachos*, p. 1. where it is ſaid, that by **לוחות** the Tables are meant the *Ten Commandments*, by **תורה** the *Law*, the *Scripture*, by **מצוה** the Precept, the *Mishna*, by **אשר כתבתי** which I have written, the *Books of the Prophets*, and of the *Hagiographers*; and by **להורותם** to teach them, the *Gemara*. And that by the latter we learn, They all were given to *Mofes* on Mount *Sinai*. Some add, that *Eſdras*, after the Captivity of *Babylon*, created a new Office, and appointed a Perſon under the Name of *Nafi* or Prince, who was the Depositary of Tradition, reſolved Caſes of Conſcience, and taught the *Oral Law*.

THE *Caraites*, another Sect of the *Jews*, who as it is generally pretended (though without Foundation, as we ſhall ſhew in its proper Place) reject all Traditions, give an Account of the Riſe and Progreſs of the *Oral Law* very different from the former. They ſay that King *Alexander Jannæus* ordered all the *Chacanim* or wife Men to be ſlain, becauſe they upbraided him with being unfit to execute the Office of High Prieſt, his Mother (or rather his Grand-mother) having been carried into Captivity upon Mount *Modin*, and that two only eſcap'd his Fury, viz. *R. Juda* the Son of *Tabbai*, and *R. Simeon* the Son of *Shetach*: This *Simeon* was Brother to the Queen, who ſent him ſecretly to *No-Ammon* or *Alexandria* in *Egypt*, where he lived for ſeveral Years: Being at the Queen's interceſſion recall'd from Banishment, and finding all the wife Men were ſlain, he forged

a great

a great number of Traditions, and taught them his Disciples, pretending they were given to *Moses* on Mount *Sinai*, and conveyed down to him by Word of Mouth: But R. *Juda* having also some time after obtained his Liberty, he rejected the Traditions of *Simeon*, and affirmed, there was no Oral Law given to *Moses*; from that time the *Jews* were divided in two Sects, the *Siga* Assembly or School of R. *Juda* the Son of *Tabbai*, whose Disciples and Followers were afterwards called *Caraites*, and the School of R. *Simeon*, the Son of *Shetach*, whose Traditions were received and propagated by the *Rabbanists*.

WE shall proceed now to enquire into the Truth of these Accounts: There is something so Romantic in that of the *Rabbinists*, that it is almost impossible not to subscribe to the opinion of *Alting*, who saith, They invented those Fables to give Sanction to their Traditions.

1. The LXX Elders appointed by *Moses* were Judges in Civil and Criminal Causes, and not Teachers in the Church.
2. As there is no mention made of them in the History of the *Judges*, nor in that of the *Kings*, we have good Reasons to presume they were not continued after the Conquest of *Canaan*, nor had any Successors.
3. Soon after the Death of *Joshua*, the Children of *Israel* forgot the Lord their God, and served *Baalim* and the Groves; *Judges* iii. v. 7. which could not have happen'd, had there been a constant sitting Council of LXX Elders.
4. The *Levite*, whose Concubine was abused, till she died, did not apply to the Great *Sanhedrim*, but having cut her dead Body into twelve Parts, sent one to every Tribe, that a general Assembly of *Israel*, might consider what was fit to be done for the punishment of this Wickedness. *Judges* xix.
5. We read *Judges* xxi. 25. That there was no King in *Israel*, and that every Man did what was right in his own Eyes; which intimates, there neither was any ruling Council of Elders.
6. It appears plainly from several Passages of the Scripture, 1 *Samuel* viii. v. 1. 2 *Sam.* x. v. 2. 1 *Kings* iii. v. 16, that the Judges and Kings governed by their own Au-

thority, and ordered every thing according to their pleasure, without taking the advice of the *Sanhedrim*, or Elders.

As there was no *Sanhedrim* or Council establish'd by *Moses*, and continued under the Judges and Kings, to be the Depositary of Tradition, so after the Captivity of *Babylon*, there was not a Convention of cxx Persons, called the *Great Synagogue*, under the Presidency of *Ezra*. We find in the *Talmud* an ample Description of this great *Synagogue*, its President, its Members, their Qualifications, and the Functions of their Office. We are told this Council was composed of cxx Persons, among whom were the Prophets *Daniel*, *Haggai*, *Zachariah*, *Malachi*, &c. and the chief of the People, *Zorobabel*, *Mordecai*, *Jeshua*, *Seraja*, *Nehemiah*, and *Simeon the Just*, who survived all the rest, and with whom this great *Synagogue* expired. <sup>a</sup> *Ezra* was the President of it; by their assistance he, 1. wrote the Books of *Ezekiel*, *Daniel*, the xii *Prophets*, *Ezra*, and *Ester*. <sup>b</sup> 2. He left off writing in the old *Samaritan* Character, and made use of the *Affyrian* Letters <sup>c</sup>. 3. He collected, transcrib'd and set forth a new and correct Edition of the holy Scriptures, and divided them into the Law, the Prophets, and the Hagiographers <sup>d</sup>. 4. He made a *Hedge to the Law* <sup>e</sup>. 5. He preserved and propagated the Traditions <sup>f</sup>. 6. He composed for the use of the Synagogues Eighteen Prayers, called *Shemon' esre*, and order'd to conclude them all with this Doxology, *Blessed be the Lord the God of Israel* מן העולם ועד עולם, for ever and ever<sup>g</sup>. 7. He instituted the Feast of *Purim*<sup>h</sup>. Not only the *Jewish* Rabbins, *Maimonides*, *R. Salomon Jarchi*, commonly called *Raphi*, *R. Obadiah Bartenor*, &c. have received these Relations as Matters of Fact, but several learned Chri-

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(a) Talmud. Cod. Megilla. f. 17. (b) Cod. Baba Bathra, f. 15.  
 (c) Cod. Sanhedrim, f. 21, (d) Ibid. (e) Pirke Abbot. Ch. 1.  
 (f) Ibid. (g) Talm. Cod. Megilla. f. 17. (h) Megill. f. 2.

arians, *Selden*<sup>a</sup>, *Buxtorf*<sup>b</sup>, *Hottinger*,<sup>c</sup> *Drusius*<sup>d</sup>, &c. have endeavour'd to prove the Truth of them.

OTHERS less credulous, tho' very well vers'd in the History and Antiquities of the *Jews*, *Alting*<sup>e</sup>, *Burman*<sup>f</sup>, *Witfius*<sup>g</sup>, *Vitringa*<sup>h</sup>, *Loesher*<sup>i</sup>, *Buddeus*<sup>k</sup>, and lately *Rau*<sup>l</sup>, have proved by irrefragable Arguments that this Story was first invented by the Author of *Pirke Abbot*, and propagated by the *Gemarists*, in order to give Sanction to their Traditions; they conclude this from the Silence of *Ezra*, the pretended President of this great Synagogue, of *Nehemiah* one of the chief Members of it, of the Prophets *Haggai*, *Zachariah* and *Malachi*; of the Apocryphal Writers, the Author of the Books of the *Maccabees*, and *Jesus* the Son of *Sirach*, who in the L. Chapter of *Ecclesiasticus*, bestoweth great Encomiums upon *Simeon the Just*, but maketh no Mention of his having been Member of this great Council, and having preserved the Traditions; and of the Historians *Josephus*, *Ben-Gorion*, *Seder Olam Rabba*, and *Seder Olam Kuta*: To this negative Argument, they add several others: 1. *Malachi*, after having complained of the People's Irreligiousness, Rebellion, and Idolatry, and reprov'd the Priests for their neglect of the Covenant, and the Judges for having been partial in the Law, doth not reprimand the Members of the great Synagogue for having neglected their Duty, in not preventing and punishing these Disorders, nor exhort the People to apply to them, but to the Priests, *The Priests Lips shall keep Knowledge, and they shall seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts*. *Malachi* ii. v. 7. 2. In the Account of the *Rabbinists* we find manifest Contradictions, gross Absurdities, and ridiculous Anachro-

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(a) *Selden* de Synedriis, Lib. II. c. xvi. (b) *Buxtorf*. *Tiberias*, cap. x. (c) *Hotting*. *Thesaur. Philolog.* Lib. I. cap. ii. (d) *Drusius* *Observat. Sac.* Lib. XVI. c. xxiii. (e) *Alting*, op. Tom V. (f) *Fr. Burm.* *Synopf. Theol.* Lib. IV. cap. xxxvii. (g) *Witfius* *Miscell. Sacra* Lib. II. *Dissert.* iii. (h) *Campeg.* *Vitring.* *Hypotyp. Histor. Sacrae*. *Period.* VI. (i) *Val. Ern.* *Loescher*, de *Caus. Ling. Heb.* Lib. I. cap. v. (k) *J. F. Budd.* *Hist. Eccl.* V. T. Tom. II. *Per.* 2. (l) *J. Bern. Rau* de *Synag. Mag.*

nisms. They differ, 1. About the Name of this great Council, some call it **בית דינו של עזרא** the *Senate of Ezra*, and others **כנשת הגרולה**, the great *Synagogue*. 2. About the time it was instituted; The *Gemarists* in *Megilla*, f. 17. and *Rashi* think this Council was establish'd during the Captivity of the *Jews* in *Babylon*; others by *Zerubabel* and *Jeshua*, after their first Return into *Judea*, *Ezra* II. v. 2. and others by *Ezra* in the seventh Year of *Artaxerxes*, *Ezra* VII. 8. 3. About the Members of this great *Synagogue*. *Maimonides*<sup>a</sup> *Abarbanel*<sup>n</sup>, and *Bartenora*, reckon among them, the *Prophets Daniel, Haggai, Zechariah, and Malachi*: but *R. Nathan* in *Abbot*, Chap. I. and the Author of the Book *Cozri*, Part. III. §. 65. pretend no Prophet had any Right to sit and vote therein, because it is said in *Pirke Abbot*, that *Moses* deliver'd the Law to *Joshua*, *Joshua* to the Elders, the Elders to the Prophets, and the Prophets, to the Men of the great *Synagogue*. 4. About the Time this Council continued, *Maimonides* and others relate, that all the Members of it were Contemporaries, that if one of them died, no other was chosen to succeed him, and that *Simeon the Just* survived all the rest, and was the last of them: But *R. Azaria* in his Book *Meor Enaim* affirms, they did not live at the same time, but succeeded one to another, during the space of eight Generations: To prove it, he quoteth *Nehemiah* XII. 10. 11. where it is recorded, that *Jeshua* begat *Joiakim*, *Joiakim* *Eliashib*, *Eliashib* *Joiada*, *Joiada* *Jonathan*, and *Jonathan* *Jaddua*: He adds, that it is known by Tradition, that *Jaddua* begat *Onia*, and *Onia* *Simeon the Just*, which maketh eight Generations. 5. About the Authors of the XVIII. Prayers called *Shemon 'esre*: The *Gemarists* in *Megilla*, f. 17. say; the Tradition is, that the CXX Elders, among whom were several Prophets, composed the XVIII. Prayers in the Order they are now in; and in another

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(a) J. Eern. Rau de Synag. Mag. (b) Maim. Pref. Lib. Jad. Hazaka. (n) Abarb. Comment. ad Lib. Nahalar Abbot.



Place they tell us, that *Simeon* the Cotton-Merchant composed them before *Rabban Gamaliel*, in the City of *Jafne*.

BESIDES these Contradictions, the Account the *Rabbinists* give us of the great *Synagogue*, is full of gross Absurdities. 1. They confound *Ezra* with *Malachi*, and alledge for a Reason, that there never was any Man whose Name was *Malachi*, since this Word signifies an Angel or Messenger, but that *Ezra* was called so on account of his Office. 2. The Prophets had express Orders from God to write their Visions, and Predictions, *Habbakkuk* II. v. 2. and the Book of *Esther* was written by *Mordecai*, *Esther* IX. v. 20. 23. It is therefore absurd to say *Ezra* with the Assistance of the Men of the great *Synagogue* wrote the Books of *Ezekiel*, *Daniel*, the XII. *Small Prophets*, and *Esther*. 3. In the Prayers V. X. XI. XIV. XVII. of *Shemon 'esre*, the *Jews* call upon God to turn their Captivity, to gather them from all the Corners of the Earth, where they are dispers'd, to restore their Judges as at first, and their Counsellors as at the beginning, to rebuild *Jerusalem* and to re-establish his true Worship in the Temple; which sheweth those Prayers were composed after the Destruction of *Jerusalem* and not by *Ezra*. 4. The Feast of *Purim* was not instituted by the Men of the great *Synagogue*, but by *Mordecai*, and confirmed by the Decree of *Esther*. *Esther* IX. v. 31. 32. The Partition of the Holy Scriptures into **תורה נביאים וכתובים** the Law, the Prophets and the Hagiographers, and the Order in which those Books are placed, has not been observed and followed by the LXX. *Interpreters*, nor by *Josephus* in his First Book against *Apion*, and therefore cannot be so old as *Ezra's* time. 6. It is highly improbable, that immediately after the Return of the *Jews* from *Babylon*, there would have been so great a Number of Learned Men among them, as to compose a Council of LXX Persons, especially when we are told in the Talmud<sup>a</sup> that the Bran only (that is

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(a) Talmud Babylon. in Kidhushim.

the Dregs of the People) return'd to *Jerusalem*, and that all the fine Flour staid behind at *Babylon*.

LASTLY, the *Rabbinists* in their Account of the Great *Synagogue* are guilty of ridiculous Anachronisms.

1. They make *Ezra* Contemporary with *Baruch*, who lived before the Captivity of *Babylon*, with the Prophets *Haggai*, *Zechariah* and *Malachi*, with *Plato* and *Demosthenes*, and with *Alexander the Great*. 2. They confound *Simeon the Just* with the High-Priest *Jaddus*, who received *Alexander the Great* into the City of *Jerusalem*, and make him to have lived 350 Years; some even say he was the same *Simeon* that took *Jesus Christ* in his Arms. 3. They pretend the *Persian Empire* did not continue above fifty two Years, and that *Darius*, *Hystaspis*, *Artaxerxes*, who sent *Ezra* and *Nehemiah* into *Judea*, and *Darius Codomannus*, who was defeated by *Alexander*, were only one and the same Person.

IF the Account of the *Rabbinists* is fabulous, that of the *Caraites* is imperfect. It is true, whatever the former may cavil, that R. *Simeon* the Son of *Shetach* retired into *Egypt*, and was re-call'd at the Intercession of the Queen: He is called in *Juchasin*, p. 17. גִּיסוֹן שֶׁל מֶלֶךְ יְהוֹנָדָב Brother in Law to King *Jannæus*, and R. *Abraham* the Son of *David*, speaking of the same *Jannæus* faith, he did slay all the *Wisemen*, except *Simeon* the Son of *Shetach*, who was Brother to the Queen. R. *Moses Beschitzi* the Son of *Eliab*, in his Book *Matte Elohim* relates, that being at *Alexandria* in *Egypt*, the *Rabbinists* shewed him a *Turkish Mosque* of a solid and curious Structure, which had been formerly a *Synagogue*, built by *Simeon* the Son of *Shetach*, during his Stay in that City in which there was an Altar, where he offered Sacrifices: He adds, that this Account was confirmed to him by the *Ismaëlites* (the *Turks*) who had a great Veneration for this Altar: *Joseph* the Son of *Gerion*, Rabbi *Abraham* the Son of *Zacuth*, the Authors of *Cozri*, Part III. p. 240. and of *Kiddushin*, Chap. III. make also mention of *Simeon's* retiring into, and his Stay in *Egypt*. It is true also, that this *Simeon* forged a great  
Number

**Number of Traditions.** Having been instructed at *Alexandria* in the Philosophy of *Plato*, and in the Hieroglyphics of the *Egyptians*, he borrowed from them several Tenets, which he pretended to be the Oral Law, delivered to *Moses* on *Sinai*. It is true, moreover, that the Origin of the Schism among the *Jews*, and of the Sects of *Rabbinists* and *Caraites* ought to be dated as it is in *Juchasin*, p. 15. and in *Cofri*, Part III. p. 240. from the Time of *Simeon*, and was occasioned by his Disputes with R. *Juda* the Son of *Tabbai*; but it is not true that before *Simeon* the *Jews* had no Traditions.

To clear up this Point, we shall first explain what is meant by Traditions. Secondly, we shall prove that ever since the time of *Moses* there have been Traditions among the *Jews*: In the third Place we shall inquire, how the Bulk of these Traditions increased, and lastly, we shall give an Account of the several Collections R. *Juda* the Saint, and the *Gemarists* made of these Traditions.

I. By Tradition we do not mean such Doctrines as are not founded upon the Scriptures, or cannot be deduced from them; much less Doctrines manifestly contrary to the Sacred Truths contained in them; but only Explications of some Doctrines, Mysteries, Types, Prophecies and Precepts, which were revealed obscurely, and in a manner hid under a Veil. The Standard of Religion has always been Divine Revelation, or the Written Law, to this all were to have Recourse, all were obliged to submit to its Decisions, and to follow this sacred Rule, *To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them*, saith the Prophet *Isa. VIII. v. 20.* but the Oral Law was a Sort of Catechism or Instruction established in the time of *Moses*, and continued afterwards, in order to explain the whole Doctrine of Religion, and to make it clear and obvious to the meanest Capacities: The *Jews* themselves R. *Aben Ezra*, R. *Solomon Jarchi*, R. *Bechai* and others relate that God explained to *Moses* upon Mount *Sinai* the true Meaning

b

Sense,

Sense, Reason, Manner, Measure, and Foundation of every Precept of the Law, and ordered him to instruct the *Israelites* in them, and they prove it from *Deut. IV. v. 14.* where *Moses* saith, *The Lord commanded me at that Time to teach you Statutes and Judgments; by which Statutes, &c. they pretend is meant the Oral Law.*

THE ancient *Jews* knew and believed several Mysteries which were but obscurely revealed to them in the Scriptures, as the Doctrine of the Holy Trinity, the Redemption of Mankind by the expiatory Sacrifice of Christ, the Incarnation of the Son of God, his Mediatorial Office, &c. The learned Mr. *Bedford* in his *Defence of the Doctrine of the Holy Trinity, and of the Incarnation of the Son of God*; lately publish'd, has proved from the *Apocrypha*, the *Chaldee Paraphrasts*, the *Septuagint*, *Josephus*, *Philo*, the Authors of the Books *Zohar*, *Midrash Tehillim*, *Beresbit Rabba* and others, that it was the constant Belief of the ancient *Jewish* Church. 1. That there is a Plurality in the Divine Essence. 2. That this Plurality is a Trinity. 3. That the three Persons are the Father, Son, and Holy Ghost. 4. That the Second Person is called the Word of God. 5. That the *Messias* was to be God and Man. 6. That as Mediator between God and Man he was to be Prophet, High-Priest, and King. The Belief of these Mysteries was certainly founded upon the Holy Scriptures, but they were more clearly explained to the *Jews* by Word of Mouth or Tradition. The Passages of *Ecclesiasticus* Ch. LI. v. 10. *I call'd upon the Lord, the Father of my Lord*; and of *Judith* XVI, v. 14. prove the Continuance of this Tradition among them, even after the Gift of Prophecy ceased: The *Targum* maketh mention of *Jehova*, the *Word of Jehova*, and the *Shekina*, as of three distinct Persons; and *Philo* acknowledges besides the *Being* that exists, two other *Principles*, one whereof he calleth God, and the other Lord: According to him these two Principles are Uncreated, Eternal, Infinite, and Incomprehensible. We could produce innumerable Testimonies to prove, that the ancient

*Jews*

*Jews* did believe these great Doctrines of Christianity, the Trinity, the Incarnation of the *Messias* or Son of God, and the Atonement he was to make for our Sins by his Death, as firmly as we do at this time, and that they were instructed in them by Tradition.

THE Obscurity of the Types and Prophecies, as well as of several Precepts of the *Jewish* Law, was another Reason which obliged them to have Recourse to Oral Explications ; accordingly we find, they were instructed in the true Meaning of them by Tradition. The Legal Dispensation was wholly Typical, all the Sacrifices from the beginning of that Institution were so many Types of the Sacrifice of Christ, the Passover represented our Redemption by his Death ; the Legal Purifications, the Ablution or washing away of our Sins by his Blood ; and the Smoak of the Incense, the Prayers of the Saints which come up before God. *Psal.* CXLI. v. 2. The *Jews* understood the Meaning of these Types, they acknowledged in all Ages, that in several Passages of the Scripture there was a Typical as well as a literal Sense, relating to the *Messias* and his Kingdom ; and *Josephus*<sup>a</sup> tells us, that in old Times when Prophecies were frequent, and Types and Allegories constantly made use of, they had certain Rules and Methods of Interpretation, which thro' length of time, and the Corruption of succeeding Ages are lost. Our Saviour and his Apostles often silenced them with the Application of Types, which they never could have done, had it not been agreed on all hands, that there were Types as well Personal, as Real, and that the Antitypes represented and prefigured by them, were the thing which the Holy Writers had particularly in View. Two or three Instances will be sufficient to convince us of it. *David* was a Type of Christ, who is stiled *David*, because as he was prefigured by *David*, so he was to descend from him : *Hoseas* Chap. III. v. 5. foretells, *They shall seek*

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(a) *Joseph. de Bell. Judaic. Lib. III. c. 14.*

*David their King in the latter Days*; the *Chaldee Paraphrast* applieth this Passage to the *Messias* as the Anti-type, and renders it thus, *They shall obey the Messias the Son of David their King*. The Manna which the *Israelites* did eat in the *Wilderness*, was a Figure of our Saviour, who is the Bread of Life: Accordingly *Philo* saith<sup>b</sup> the Manna is called, What is it? which is the general Expression for all Things, but that which is more general is God, and the Second is the Word of God. He adds, that this Word is the Bread which God giveth us to eat, and is above all the World, more ancient and general than all the Creatures. The same *Philo*<sup>b</sup> makes the Rock in the *Wilderness* to be synonymous with the Manna, which he calls the most ancient of Beings, and the Divine Word.

THE ancient *Jews* explain'd likewise the several Prophecies of, and applied them, to the *Messias*: *Jonathan* and the *Jerusalem Targum* expound the promis'd Seed *Gen. III. 16.* as an Oracle, which was to be fulfilled in the Days of the *Messias*. When *Eve* saith, *I have gotten a Man from the Lord*, *Jonathan* renders it, *I have gotten a Man, even the Angel of the Lord*. The *Jerusalem Targum* expresseth the Words of *Jacob*, *I have waited for thy Salvation, O Lord*, thus: 'My Soul doth not desire the Redemption of *Gideon*, the Son of *Joash*, for that is but for an Hour, nor the Redemption of *Simeon*, tho' he has brought us some Deliverance: but my Soul expects that Redemption, even that Redemption of thine, which thou hast promis'd should come to thy People *Israel* by thy Word.' The *Psalms XLV. and LXXII.* and the Prophecies *Isai IV. v. 2. IX. 6. 7. XI. 1. XXVIII. 5. Jerem. XXIII. 5. Mich. V. 2.* are by the *Chaldee Paraphrasts* expressly applied to the *Messiah*, all which shews, they understood the true Meaning of their Prophecies, and were instruc-

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(a) *Philo de Legis allegoriis, Lib. III. p. 852.*  
 (b) *Phil. Quod deterius potiori insidiari Soleat. p. 137.*

ted by Tradition how to apply them. *S. Peter* says therefore, *they enquired and search'd diligently who prophesied of the Grace to come.* I. Pet. I. 10. We may add to this that several Precepts of the Ceremonial Law wanted to be explain'd, and that in the Talmud *Gemar Ketuvoth*, 106, and in *Shir hashirim Rabba* 22, we are told there were תלמידי חכמים learned Priests, who instructed the others in the Functions of their Office, and taught them שחיטה והלכות זריקה וקבלה וקמיצה. the Manner of killing the Beasts in Sacrificing, of sprinkling the Blood, and of offering the Incense.

II. THAT there were Traditions among the *Jews* in the time of *Jesus Christ*, and of his Apostles, is a Point which can't be disputed: When the Scribes, and the Pharisees said to our Saviour, why do thy Disciples transgress the Tradition of the Elders? He answer'd, why do you also transgress the Commandment of God, by your Tradition? And although he rejected those Traditions, by which they made void the Law of God, yet he allowed of those which tended only to inforce that Law, or to explain the Holy Writ: It was for this Reason, he said to the Multitude, *The Scribes, and the Pharisees sit in Moses Seat, all therefore whatsoever they bid you observe, that observe and do, but do not ye do after their Works, for they say, and do not.* Matth. XXIII. v. 2. 3. The Apostles often made use of the Traditions of the *Jews*, to convince them of the Truth of the Gospel: As the *Chaldee Paraphrase* was a short Explanation of the Text of the Scripture, according to the Sense of the most learned among the *Jews*, *St. Paul* who was instructed by *Gamaliel*, did penetrate into the most refined Points of their Traditions, and mystical Interpretations, and from them he argued against their Teachers in his Epistles to the *Galatians* and to the *Hebrews*: It was by Tradition he knew, that the Names of the Magicians of *Egypt*, who withstood *Moses*, were *Jannes*, and *Jambres*. 2 Tim. III. v. 8. that when God gave the Law to *Israel* upon Mount *Sinai*, the Sight was so terrible that *Moses* said, *I exceedingly fear and tremble,*

*tremble*, Heb. XII. 21. that when the first Testament was dedicated, *Moses* sprinkled with Water and scarlet Wool, and Hyssop both the Book and all the People. Heb. IX. 19. It was from Tradition St. *Jude* related the Dispute of *Michael* the Archangel with the Devil about the Body of *Moses*, and the Prophecy of *Enoch*: The Revelation of St. *John* makes continually Allusion to the publick Worship of God in the Temple, and particularly to the Solemnity of the Day of Expiation, and to the Sacrifices offered during the seven Days of the Feast of Tabernacles, all which Ceremonies were known by Tradition.

THE *Caraites* themselves, as we have observed already, do not reject all Traditions in general, but only those which have no Foundation in the Scriptures, or are contrary to them: R. *Mordecai* in his Treatise, c. 8. saith, ‘ We receive the Traditions, which our Doctors ‘ have transmitted to us as ככל הירושה והעתיקה משלשלת ‘ a hereditary Yoke, and a Doctrine handed down to ‘ us by an uninterrupted Succession:’ And Chap. 9. we read these Words of the Author of the Book *Matte Elohim*, ‘ The Foundation upon which we build are the ‘ Sentiments of *Shamai* and his *Sanhedrim*, from whom ‘ we have received our Doctrine, and the Copy of the ‘ Law:’ According to R. *Jebuda ben Eliezer*, the Principles of the Religion of the *Caraites* are 1. כתוב the Scripture. 2. ירקשה Arguments or Reasoning, and 3. ככל הירושה, the hereditary Yoke or Traditions. Several of their Doctors quote the *Mishna*, and recommend the Study of it, as well as that of the *Talmud*, or the *Gemara*, They borrow from them, and from the Treatise *Pirke Avoth*, several Maxims, Phrases, and Expressions, from all which it follows evidently, that the *Caraites* as well as the *Rabbinites*, have their Traditions, and that the only Difference is, that the Traditions of the former are fewer in Number, and not of the same Authority with the Written Law.



III. AFTER having proved, there were Traditions among the *Jews*, ever since the time of *Moses*, it is necessary to examine, how these Traditions were propagated: The first Teachers in the *Jewish* Church were the Priests: As they had no Lands to cultivate, nor Trade to carry on, but lived upon Tythes, they had Leisure to instruct the People: Being dispersed throughout all the Cities of the *Israelites*, Opportunities enough offered to teach the Mysteries of Religion and the Moral Duties every where: That it was their Employment and Duty so to do, appears from the exprefs Order of God. *Levit. X. 10, 11.* where they are enjoined to explain the Law to all the People, to teach them the Difference between the Holy and the Profane, the Unclean and the Clean, and to judge in Controversy: It is for this Reason *Malachi* saith, *The Priests Lips shall keep Knowledge, and they shall seek the Law at his Mouth.* *Mal. II. 7.* accordingly we read, that in the Reign of *Jehoshaphat* the Priests went about throughout all the Cities of *Juda*, and taught the People. *2 Chron. XVII. 9.*

WHEN the Priests began to degenerate and Men thereby became estranged from the Worship of God, the Prophets undertook to instruct and reprove the People. By the Word Prophet we are to understand not only one, who being endued with the Gift of Prophecy foretells future Events, but also one who is an Instructor, to others. *Abraham* is call'd a Prophet *Gen. XX. 7.* because he taught his Children and his Household to keep the Way of the Lord. *Gen. XVIII. 19.* When God saith to *Moses*, *I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet.* *Exod. VII. 1.* it is evident that by the Word נביא Prophet, he means no more than מְתַרְגְּמָן an Interpreter. Praising God with Songs and Instruments of Musick in the House of the Lord is called prophesying with Harps, with Psalteries and Cymbals. *1 Chron. XXV. 1. 6. 7.* and *St. Paul* generally chuses to exprefs preaching the Mysteries and Duties of Religion by Propheying. *Rom. XII. 6. 1 Thes. V. 20.* In the *Christian* Church God has appoint-

appointed among the different Officers Prophets, whose Office is to expound and interpret the Scriptures. *Ephes.* IV. 11. *1 Cor.* XIV. 31, 32. It is therefore manifest that the Prophets were Publick Teachers.

THESE Prophets had Schools, where they instructed their Disciples and all the People in the Law of God. The first Institution of these Schools, was probably about the time of *Samuel*, since there is no mention made of them, before the Account given us of *Saul's* meeting and joining himself to a Company of Prophets at the Hill of God, *1 Sam.* X. 5. We read of a like Company of Prophets, at *Naioth* in *Rama*, prophesying with *Samuel*, who stood as appointed over them. *1 Sam.* XIX. 20. In the second Book of *Kings* several other such Schools are mentioned, as subsisting in the Days of *Elijah* and *Elisha*, as the Sons of the Prophets that were at *Bethel*, and others that were at *Jericho*. *2 Kings* II. 3. 5. The Sons of the Prophets that were sitting before *Elisha* at *Gilgal*, Ch. IV. 38. the Sons of the Prophets who belonged to Mount *Ephraim*, ib. Ch. V. 22. and the College where a Prophetess dwelt at *Jerusalem*, ib. Ch. XXII. 14. These Sons of the Prophets were their Disciples, brought up under their Tuition and Care, and therefore their Instructors or Masters were called their Fathers; *Elisha* calls out to his Master *Elijah*, My Father, my Father, *2 Kings* II. v. 12. and when one asks, who is the Father of the Prophets at the Hill of God. *1 Sam.* X. 12. he is understood to mean, who is their Head and Teacher: *Samuel's* standing as appointed over the Prophets at *Naioth*, or as *Jonathan* renders it, as teaching over them, and the Account of the Sons of the Prophets sitting before *Elisha* at *Gilgal* shew, that they were Governors and Instructors to their respective Pupils, and the Question which the *Shunamite* was asked by her Husband, when she was going to *Elisha*, *Wherefore wilt thou go to him to Day, it is neither new Moon nor Sabbath*, *2 Kings* ch. IV. 25. evidently proves that the People resorted to the Prophets, at those solemn Times, in order to be instructed by them in the Law of God. To

To the Prophets succeeded the *Sopherim* or Scribes. After the Gift of Prophecy had ceased Publick Teachers were called Scribes, in imitation of *Ezra*, who is stiled *Sopher mahir*, a ready Scribe in the Law of *Moses*. Ez. VII. 6. *the Scribe, even a Scribe of the Words of the Commandments of the Lord, and of his Statutes to Israel*, ib. v. 11. *A perfect Scribe of the Law of the God of Heaven*, v. 12. And in the third Book of *Ezra*, Αναγνώστης τῶ Νομοῦ, Reader of the Law. Their Office was to teach the Law, to expound the Scriptures, to answer all Objections and Difficulties, to resolve Cases of Conscience, and to direct the People in the Worship of God. They, as well as the Prophets had their publick Schools, where they instructed their Disciples, and where some of the most learned among them presided over them. The Author of the first Book of the *Maccabees*, Ch. VII. 12. speaks of a Synagogue of Scribes, and *Eleazer* is called one, ὁ πρωτοεπίσκοπος γραμματέων of the presiding or chief Scribes. 2 *Maccab.* VI. 18. we read in S. *Luke*, Ch. II. 46. that there were Doctors sitting in the Temple and teaching: Christ saith: *The Scribes and the Pharisees sit (as Teachers) in Moses Seat*, Matth. XXIII. 2. and it is related that those of *Capernaum* were astonished at the Doctrine of *Jesus*, because he taught them as one that had Authority, and not as the Scribes, *Mark* I. 22. They were called sometimes Νόμικοι Lawyers, and Νομοδιδασκαλοι, Doctors of the Law. It is true, several learned Men pretend these last were two Sorts of Teachers, different from the Scribes, but he that asked *Jesus* Christ a Question tempting him and saying, *Master, which is the great Commandment in the Law?* is called in St. *Mark*, Ch. XII. 28. 32. ὁ γραμματεὺς the Scribe, and εἷς τῶν γραμματέων, one of the Scribes; and in St. *Matthew*, Ch. XXII. εἷς ἐκ αὐτῶν Νομικῶν, one of the Pharisees, which was a Lawyer, and the same Persons who are stiled γραμματεῖς Scribes, *Mark* II. 6. go under the Title of Νομοδιδασκαλοι, Doctors of the Law, *Luke* V. 17. Their Authority was great, and it was by their Orders, that *Jesus* Christ

was taken, examined, and condemned. *Mark* X. 33. *Luke* XXII. 2. *Triglandius*, *Alting*, and *Basnage* endeavour to prove they were *Caraites* and rejected all Traditions, *Rhenferd* on the contrary faith, they were those of the Pharisees, who taught publicly both the Law and the Traditions, but none of them give sufficient Proofs of their Assertions: It seems to us very probable, that the Name of *γραμματεὺς* Scribe, denoted a certain Office, and not a Sect, and that there were Scribes or Teachers who were *Pharisees*, others who were *Sadducees*, and others still, who were *Caraites*: The Talmud makes frequently mention of סופרי צדוקין the Scribes of the Sadducees; on the other hand *Gamaliel* was a Pharisee, and at the same time *Νομοδιδάσκαλος*, a Doctor of the Law. *Acts* V. 34. and what is said of the Pharisees, *Matth.* XXIII. 6. is attributed to the Scribes, *Mark* XII. 39. *Luke* XX. 46. all this shews, that some of the Scribes, or as *Lightfoot* conjectures, those at least who were called *Νομικοὶ*, and *Νομοδιδάσκαλοι* were Pharisees, or as it is said, *Acts* XXIII. 9. of the Pharisees Part, and that others differed from them.

SOME time before the Birth of Christ, the Teachers among the *Jews*, not contented to be called Scribes, carried their Vanity farther, and took the Title of *Rabbi*: We have already spoken of R. *Simeon*, the Son of *Shetach*, and R. *Juda*, the Son of *Tabbai*, who differ'd in their Opinions about Traditions, and gave Rise to the two Sects of the *Rabbinists* and of the *Caraites*. After them *Hillel* and *Shammai* were the most famous of the Jewish Doctors: *Josephus* the Historian <sup>a</sup> calls them *Pollio* and *Sammeas*, and relates that *Herod* having made himself Master of *Jerusalem* spared their Lives, when he put all the other Members of the Sanhedrim to Death. *Hillel* was born at *Babylon*, in the Year of the World 3648. Though his Mother was descended from the Royal Blood of *David*, he suffer'd great Want and Po-

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(a) *Joseph.* *Antiq. Lib.* XIV. c. 28. & *Lib.* XV. c. 1.

verty, his Thirst after Learning was insatiable : Being instructed by *Shemaia* and *Abtalion*, he became very eminent in the Knowledge of the Law ; when he was forty Years of Age, he removed with all his Family to *Jerusalem*, where he was in great Favour with King *Herod*, and kept a publick School. The Jewish Historians <sup>a</sup> say, he bred up above a thousand Scholars, of whom thirty were worthy, on whom the Divine Glory should rest, as it did upon *Moses*, thirty for whom the Sun should stand still, as it did for *Joshua* and twenty others of a middling Size : *Hottinger*<sup>b</sup> conjectures that the *Hellenians* of whom it is spoken in the Dialogue of *Justin Martyr* with *Tryphon*, were the Disciples of *Hillel*, and should have been called *Hellelians*: *Jonathan Ben Uzziel* the Author of the *Chaldee Paraphrase* on the Prophets, was one of them. Some make *Onkelos* the Author of the *Targum*, or *Chaldee Paraphrase* on the Law, contemporary with him: Others pretend this *Onkelos* survived *Gamaliel* the Elder, and that he died eighteen Years before the Destruction of *Jerusalem*, but Dr. *Prideaux*<sup>c</sup> is of Opinion, that *Onkelos* was before *Jonathan*, having written in better *Chaldee*, and that *Jonathan* did not translate the Law, because *Onkelos* had done it before him.

THE most eminent of *Hillel*'s Scholars was *Shammai*, who afterwards differ'd from his Master in several Points, particularly about the First Fruits, the Profelytes, the Sabbath, and the Divorce. In a Conference they had together, in the House of R. *Chanania*, at which their Disciples were present, they agreed upon eighteen Decrees or Constitutions, but disputing about some others, they fell from Words to Blows, and R. *Joshua Onia* saith, that several of *Hillel*'s Disciples were then killed, from that Time they were divided into two Sects, *בית הלל* the School of *Hillel*, and *בית שמאי* the

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[a] Zacut in Juchasin, Gedalia, Ganz Tsémach David. [b] Hotting. Thesaur. Philolog. p. 42. [c] Prid. Connex. P. II. p. 535.

School of *Shammai*. The Rabbiniſts give the Preference to *Hillel*, they pretend he alone preſerved the Law and the Traditions; we read in the *Talmud*, that after the Diſciples of *Hillel* and *Shammai* had diſputed three Years, and both of them pretended, that the Deciſion was according to their Opinion, the *Bath-kol*, or Voice from Heaven ſaid: *Both are the Words of the living God, but the* <sup>a</sup> *Deciſion is according to the School of Hillel*. They repreſent *Shammai* as a moroſe, reſtleſs, and quarrellſome Man, and call his Diſciples חולקים, which by *Ephiphanius* is tranſlated <sup>b</sup> *Μετισταί*, Diſſenters. The *Caraites* on the other Hand prefer the Deciſions of *Shammai*, they pretend that little or no Credit is to be given to the *Bath-kol*, or Voice from Heaven, which is only a Fable invented by the Rabbiniſts, in order to give Sanction to their Traditions; that if the Scholars of *Shammai* were fewer in Number, they were more learned, more diligent, and more ſtrict; that *Hillel* having ſubſtituted the practice of certain Ceremonies to true Holineſs of Life, and endeavoured to make the Yoke of the Law eaſy, it is no Wonder he had more Diſciples, than *Shammai*, who was more ſtrict, and endeavour'd to inforce the Law.

To *Hillel* who attained the Age of 120 Years, and was therefore called הלל הזקן *Hillel* the old, ſucceeded his Son *Simeon*, *Lightfoot* <sup>c</sup> and ſeveral others pretend he is the ſame *Simeon*, who *Luke* II. 25, 26, 27, 28. is called a Man juſt and devout, waiting for the Conſolation of *Israel*, and who took the Child *Jeſus* up in his Arms: *Gamaliel* his Son was his Succeſſor, at whoſe Feet *St. Paul* was brought up in the City of *Jeruſalem*, and taught according to the perfect Manner of the Law of the Fathers. *Acts* XXII. 3. and who ſpoke in Behalf of the Apoſtles, *Acts* V. 34. *Simeon* the Second, his Son, periſh'd in the Deſtruction of *Jeruſalem*.

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[a] *Talmud* in מדרשין f. 13. [b] *Hotting. Theſ. Philol.* p. 43.  
[c] *Lightfoot* *Hor. Talmud* in *Lucam*.

by the *Romans*, but at the intercession of R. *Jochanan*, the Son of *Zaccai*, the Life of *Gamaliel*, *Simeon's* Son, was preserved; this R. *Jochanan* was in great Favour with the *Roman* General, and afterwards Emperor *Titus*, who gave him Leave to retire to *Joppa*, and to build there a Synagogue and a School, in which he presided, and taught publicly the Law and the Traditions; During the Space of Five Years, the abovesaid *Gamaliel*, Son of *Simeon* the Second, succeeded him, and after his Death *Simeon* the Third, *Gamaliel's* Son. R. *Akiba*, the Author of the Book *Jetzira*, of whom it is said that he had 24000 Scholars, R. *Tarphon*, probably the same with R. *Tryphon*, who disputed against *Justin Martyr*, and R. *Eliezer* taught publicly in the School of *Joppa*, and R. *Juda* the Saint, Son of *Simeon* the Third, at *Tiberias*. As there was a continued Series of Doctors among the *Jews*, so they had their publick Schools, of which after the Destruction of *Jerusalem* the most famous were in *Judea* at *Joppa*, and at *Tiberias*, and in *Babylon* at *Sora*, at *Nehardea*, and at *Pumbeditha*.

HAVING proved that there were Traditions among the *Jews*, ever since the time of *Moses*, and examined how and by whom they were preserved and propagated, it is necessary to inquire, in what manner their Bulk increased, which was by ingrafting the Tenets of the Heathen Philosophers into the Body of their own Divinity, by making a Hedge to the Law, and by collecting all the various Opinions and Sayings of their Teachers. *Selden* in his excellent Treatise *De Jure Naturæ & Gentium*, Lib. I. c. 2. and *Braunius* in his *Selecta Sacra*, Lib. V. Exerc. 2. quote a great many Passages of Jewish, Christian and Pagan Authors, *Aristobulus*<sup>a</sup>, *Josephus*<sup>b</sup>, *Clemens Alexandrinus*<sup>c</sup>, *Justin*<sup>d</sup>, *Eusebius*<sup>e</sup>,

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[a] Clement. Alex. Strom. & Euseb. Præp. Evang. L. IX. c. 6.

[b] Joseph. cont. Apion. L. I. [c] Clem. Alex. Strom. æ.

[d] Justin Parænet. & Apol. 2. [e] Euseb. Præp. Evang. L. IX.

*Theodoret*<sup>a</sup>, *Ambrosius*<sup>b</sup>, *Hermippus*<sup>c</sup>, *Porphyrus*<sup>d</sup>, and *Numenius*<sup>e</sup>, to prove that *Pythagoras*, *Plato*, and *Aristotle* have conversed with the *Jews*, and borrowed from the Law of *Moses*, and from the Writings of the Prophets all their Learning and Morals, but the Authority of the Jewish and Christian Writers is not a sufficient Proof, and all what can be inferred from the Quotations of *Hermippus* and *Porphyrus* is, that *Pythagoras* and *Plato* agreed with the *Jews* about the Being, the Attributes and Unity of God, and the Immortality of the Soul: It appears on the contrary, that after the Captivity of *Babylon*, the *Jews* being dispersed throughout all the World, and subject to the Kings of *Persia*, *Syria* and *Egypt*, studied the different Systems of the Heathen Philosophers and borrowed many Things from them, as from *Pythagoras* the Pre-existence of the Souls, and their Transmigration after Death; from *Plato* the Doctrine of the Demons, their Origins, Stations and Employments; from *Aristotle* the Opinion that the heavenly Bodies are animated; from *Anaximander* the Plurality of Worlds. We have already observed that *Simeon* the Son of *Shetach*, during his Abode in *Egypt*, learned of the *Egyptians* their Method of handling Divinity and Religion: What the *Rabbins* say of the Angels agrees perfectly with *Plato's* Philosophy, They pretend that both the מלאכים and the שדים, The Angels and the Genii have Bodies made of Fire, *Psal.* CIV. 4. or of Water<sup>f</sup>. They assign to the Genii for their Habitation the upper Region of the Air, and affirm that dwelling in the Spheres of the Elements they foresee future Events, and learn them from the Princes of the Planets<sup>g</sup>. They divide the Angels into several Classes, of whom some animate the heavenly Bodies, others preside over the Earth, and others are the Guardians and Protectors

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[a] Theod. Therapeut. L. II. c. 6. [b] Ambros. ad Psal. 118.  
 [c] Origin cont. Cels. L. I. [d] in vita Pythagora. [e] Hesychius & Suidas. [f] Bereshit. Rabba. [g] R. Bechai.



of the several Countries and Nations. They conclude from *Deuter. XXXII. 8.* that the LXX different Nations and from *Daniel X. 13.* that each of these Nations has an Angel for its Ruler and Protector, that the Archangel *Michael*<sup>a</sup> presides over the *Israelites*, *Raphael* over the Empire of *Persia*, *Jurka*<sup>b</sup> over *Hail*, *Gabriel* over the *Fire*: They make of the Angels a kind of Mediators between God and Men, and in **אור חרש** Fol. XX. it is said, that every Man hath his Angel, who is his *Mazzal* or Intercessor, and who presents his Prayers to God, intreating him to hear them. They add that there is nothing in the whole Universe, not even the least Herb, that is not under the Care of a particular Angel, who presides over it.

THE three famous Sects among the *Jews*, viz. the *Pharisees*, the *Sadducees*, and the *Essenes*, differed chiefly in their Systems of Philosophy, *Josephus*, who in his *Antiquities of the Jews*, *Lib. XIII. c. 9.* calls them **τρεῖς αἵρεσεις**, three Sects, speaks of them *Lib. XVIII. c. 2.* under the Name of **τρεῖς φιλοσοφίαι**, three Philosophies: He informs us in the first of these two Passages, that they differ'd **περὶ τῶν ἀνθρωπίνων πραγμάτων**, about Human Things, or Philosophical Questions; and in the second he expresseth himself thus: **Ἰουδαίων, φιλοσοφίαι τρεῖς ἦσαν, ἐκ τῶ παντὶ ἀρχαίαι πῶν πατρῶν ἢ τε τῶν Ἑσσηνῶν, καὶ ἡ τῶν Σαδδουκαίων τελευτῇ δε φιλοσοφῶν οἱ φαρισαῖοι λεγόμενοι.** *The Jews from ancient Times had three Systems of Philosophy, that of the Essenes, that of the Sadducees, and the third, which those called Pharisees studied and taught.* The Pharisees were the most numerous, and as *St. Paul* observeth, the most strictest Sect, not only the learned Men, but also the common People sided with them: They were *Stoics*, and submitted all Things to Fate: *Josephus*<sup>a</sup> saith **εἰμαρμένην καὶ θεῶν προσάπλοισι πάντα**, they ascribe all Things to Fate and God: according to them it is in Man's Power to do Good or

[a] **אור חרש** f. 46. [b] *Gem. פסוק* f. 118. [c] **אור חרש** f. 147. [d] *Joseph. de Bello Jud. Lib. II. c. 12. Antiq. Lib. XIII. c. 9. & Lib. XVIII. c. 2.*

Evil, but not without the Direction and Assistance of Fate. The *Sadducees* were of the Sect of *Epicurus*, and denied the Existence of Angels and Spirits, or that there was a future State: The *Jews* under the *Asmonean* Princes were grown powerful and rich, their Wealth produced Luxury and Vice, to free their Consciences from the Fear of Punishment, they embraced those impious Tenets of the *Epicurean* Philosopher. As at *Rome* in *Cicero's* time, the chief of the Senators and of the Nobility were *Epicureans*, and the others *Stoics*, so among the *Jews* their learned Men, and the common People were *Pharisees*, but the Men of Vanity and Riches, as it appears from the Scriptures and from *Josephus*, were *Sadducees*. The Descriptions which the same *Josephus* and *Philo* the *Jew* give us of the *Essenes*, and of their peculiar Way of living, shew they were *Pythagoreans*. All these Sects borrowed several Tenets from the Heathen Philosophers, and ingrafted them into the Body of their Traditions, and therefore it is no Wonder the Bulk of these Traditions increased so much.

THE second Mean by which the Number of the Traditions increased among the *Jews*, was the pretended Decree of the Men of the Great Synagogue, related in *Pirke Abbot*, *Be slow in Judgment, instruct a great many Disciples*, and *ועשו ס'ג לתורה*, *make a Hedge to the Law*. After the Captivity of *Babylon* Iniquity abounded, Men's Defects, in what is good were innumerable, and their Practices of what is ill incorrigible. The Author of the second Book of *Esdra*s, ch. XV. 6. describes the Corruption of Manners in that Age thus, *Wickedness has exceedingly polluted the whole Earth, and their hurtful Works are fulfilled*: The Judges were Evening-wolves, who loved Gifts, and followed after Rewards: The Priests polluted the Sanctuary, did Violence to the Law, and profaned the Covenant. The People neglected the Worship of God, and the Practice of Virtue: Infidelity and Wickedness prevailed, Scoffers made a Scorn of Religion, and those who called themselves the People of God, fell into all the Vices of the Heathen Nations.

To find out a proper Remedy against this universal Corruption, and to bring about a true Reformation, it is said, the Men of the *Great Synagogue* recommended to the Judges to be slow in judging, to the Priests to instruct a great Number of Disciples, and to the Scribes to make a Hedge to the Law, in order to terrify the People from breaking thro' it. Actions indifferent in themselves were then prohibited or commanded, to the End that bad Actions might be more carefully avoided, and good ones promoted and practiced. The Design was certainly innocent and good, but by these Means Human Inventions were by Degrees substituted to the Law of God; mere external Forms and Precepts took place of the Eternal and unchangeable Duties of Religion and Piety; the real practice of true Virtue was neglected, the most eminent Men for Learning and Holiness of Life, Pharisees, Scribes, Doctors, and Expounders of the Law, became very strict and jealous even to Superstition, in observing the Rites and Ceremonies of the Law, in outward Purifications; in the washing of Pots and Cups, and the like: While they took no care at all to purify their own Minds from all Unrighteousness, and to practice those great Duties which are briefly summon'd up in the Love of God and of our Neighbour.

THE third Means, by which the Bulk of the Traditions among the *Jews* increased, was by collecting all the various Opinions and Sayings of their Teachers. After the Death of *Simeon the Just*, there arose a sort of Doctors called *Tannaim*, who made it their Business, to study and explain the Oral Law or Traditions, which had been received and allowed by the Ancients, and to draw from them Inferences, which they ingrafted into the Body of those ancient Traditions: The *Jews* give to these Doctors all sorts of Elogies, and ascribe to them the Privilege of speaking to Angels, of commanding Devils, and of restraining Sorcerers: Among their Sayings, there are several excellent Precepts of Morality, and useful Maxims; as when *Simeon the Just* said; *The World was built upon the Law, upon Religious Worship,*  
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and the Retribution of Benefits; and *Jose*, Son of *Jochanan* in order to recommend Charity and Hospitality expressed himself thus, *Let the Door of the House that is towards the Highway be open'd*: but to those useful Maxims, they added many ridiculous Decisions, and bold Hyperboles: By these Means the Bulk of their Traditions was so considerably enlarged, as to exceed the possibility of being conveyed by Word of Mouth.

In order to preserve them from being forgotten and lost, *R. Juda* the Son of *Simeon*, surnamed *Hakkadosh* the Saint, who was Rector of the School of *Tiberias*, in *Galilee*, and President of the Sanhedrim, made in the time of the Emperor *Antoninus Pius* (with whom he was in great Favour) a Collection of all the Decrees, Statutes, Decisions, and Sayings of the *Chakamin*, or Wise Men, and of all the Ordinances that had been made, as well by the pretended Men of the Synagogue, as by the Council and the *Tannaim*, which Collection he called the *Mishna*. This Work was compleated about the 180th Year of the Christian *Æra*, and is divided into six Parts. The first runs upon the Distinction of Seed in the Fields. The second regulates the Observation of Feasts. The third treats of Women and determines matrimonial Causes. The fourth turns upon the Suits, that proceed from Commerce. The fifth Part respects Oblations. And in the last is examined all that is necessary to Purification. As this Book is a *Code* of the Canon, and Civil Institutes of the Jews, it was received with great Applause, and *R. Gamaliel* Son of *R. Juda the Saint*, who succeeded his Father in the Headship of the Captivity, and in the Presidentship of the Sanhedrim, had it approv'd by all the Nations.

Tho' the *Mishna* seem'd a compleat Book, yet two considerable Faults were observed in it, one that it was very confus'd, reporting the Opinions of different Doctors, and contrary Decisions, without determining, which of them deserv'd the Preference: the other, that it resolv'd only a small Part of the Doubts and Questions, which

which were debated among the *Jews* : To remedy these Disorders R. *Jochanan*, with the Assistance of *Rab* and *Samuel* two Disciples of R. *Juda* the *Saint*, wrote a Commentary upon it, which he call'd the *Gemara*, or Complement, because the *Mishna* being fully explained by it, all the traditional Doctrines of the *Jews* were thereby compleated : This *Gemara* with the *Mishna*, is what the *Jews* call the *Jerusalem Talmud* : It was not finish'd before the Reign of *Dioclesian*, whose Name is mentioned in it.

As the *Jerusalem Talmud* contained the Opinions of a small Number of Doctors, was written in a barbarous Language, such as was spoken in *Judea*, when corrupted by a mixture of strange Nations, and by consequence was obscure and hard to be understood, the *Babylonian* Doctors call'd *Amoraim*, undertook a new Explication of the Traditions contained in the *Mishna*. R. *Asa*, who kept a School at *Sora*, near *Babylon*, began to write a Commentary upon them, which after his Death was finish'd by his Sons and Scholars. This Commentary is call'd the *Gemara* or *Talmud* of *Babylon* ; It was publish'd in the sixth Century, and is now chiefly followed by the *Rabbinists*, who look upon it as a compleat System of Divinity, Moral, Civil and Cannon Law : All their learned Men place their Studies in this Book, and none can be Teacher in their Schools or Synagogues without understanding it.

If the *Talmud* was received with great Applause by the *Jews* : the *Christians* look'd upon it as a Book very pernicious, abounding with ridiculous Fables, insignificant Decisions, and manifest Contradictions. The Emperor *Justinian* in his 14<sup>th</sup> Novel : *Lewis* the Saint, King of France in the Year 1240. *Philip* IV. King of Spain ; the Pope *Gregory* the IX<sup>th</sup>. *Innocent* the IV<sup>th</sup>. *Honorius* the IV. *John* the XXII<sup>th</sup>. *Clement* the VI<sup>th</sup>. *Julius* the III<sup>d</sup>. *Paul* the IV<sup>th</sup>. *Pius* the V<sup>th</sup>. *Gregory* the XIII<sup>th</sup>. *Clement* the VIII<sup>th</sup>, &c. forbid the reading of it : The Cardinal-Inquisitors at Rome, by a Decree

made in the Year 1563. and confirmed afterwards in the Year 1627. order'd all the Copies of it to be burn'd : In Consequence of which, the famous Library of the Jews at *Cremora*, was in the Year 1569 plunder'd, and about 12000 Copies, as well of the *Talmud*, as of other Rabbinical Books committed to the Flames. About the Year 1580. A Jew call'd *Pfeffercorn*, who had turn'd Christian, endeavour'd to persuade the Emperor *Maximilian* the Ist, to order all the Jewish Books to be burn'd : the Emperor consulted about it *John Reuchlin*, a Man famous for his Skil in Hebrew, Greek, Latin, and several other Parts of Learning, who advis'd the burning of two Jewish Books, viz: *Nizzachon*, and *Toledos Jeshu*, because they were full of Blasphemies against CHRIST, and against the Christian Religion, but he told, that it was neither possible nor profitable to destroy all the other Books of the Jews, and particularly all the Copies of the *Talmud*: He was very much hated by the Monks, for this Advice: *Hoogstraten* a famous Divine at *Cologn* wrote several virulent Tracts, against him; the University of *Paris* declared for *Hoogstraten* ; the other Divines of *Cologn*, and all the Monks espoused his Opinion, ; the Elector of *Mentz* pass'd Sentence against *Reuchlin*, and his Book written in Defence of his Advice, was publickly burnt at *Cologn* ; *Reuchlin* appealed to *Rome*, where the Cause was superseded and Prosecution stopp'd.

ALTHO' after the Reformation several learned Men applied themselves to study the *Talmud* and other Rabbinical Books, yet there are some who look'd upon them as Books not only useless, but even pernicious, : *Basnage* in his History of the Jews says: " The *Talmudists* " boldly make Anachronisms write the grossest Absurdities, and without any scruple of Conscience corrupt " the Truth of History : " And others pretend that both the *Mishna* and the *Gemara* are full of Blasphemies, Fables, and Contradictions.

To prove this Assertion, they quote several Passages from  
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the *Talmud*, where it is said, that God laughs,<sup>a</sup> weeps,<sup>b</sup> laments, and saith, *Wo unto me, because I have destroyed my House, burnt my Palace, and carried my Children in Captivity,*<sup>c</sup> pray's,<sup>d</sup> wears Frontlets,<sup>e</sup> and studieth the Law,<sup>f</sup> the Description of Birds, Reptiles, Fishes and Vegetables of a monstrous Size: the Fables of the travelling of Ground, and of the speaking of Trees, Mountains and Stones; the Opinions of the Rabbins concerning the Messiah; the time of his Appearing; his gathering the Jews from all Nations and Parts of the World, his conducting them to the Land of *Canaan*; the Royal Banquet, to which he shall invite them, when sitting at a golden Table, they shall feast upon the great Ox *Shor Habbor*, or *Behemot*, the monstrous Fish *Leviathan*, the Female of the *Leviathan*, which shall be served as Salt-Fish, and the roasted Fowl *Barjuchne*; their Account of the Mariage of the Messiah and of his Children. &c.

It can't be denied that there are several Things related in the *Talmud*, which, taken in a literal Sense, seem ridiculous and absurd, but the most Learned among the Jews look upon them as so many סִמָּן Parables, and explain them in a mystical Sense: The Rabbins for the more delightful Eutertainment of the People, indulg'd themselves in the ancient and useful way of of Instructing by Metaphors, and figurative Expressions; Their Books abound every where with Parables, Similitudes and Figures of Speech: if accordingly we take several Passages of the *Talmud* in a Mystical Sense, we find, that far from being ridiculous and absurd, they contain very useful Maxims: To give an Instance of it, It is said in the *Gemara* that *Raf* and *Shemuel* disputed together, one pretending that הָיוּ בְּתֵּהֶלֶת הָעוֹלָם וְכוּ' *Hodu* was situated at the beginning of the World, and *Cush* at the end of it, and the other af-

[a] *Avoda Sara*, c. I. p. 13. [b] *Rabboth* fol. 239. [c] *Ibid.* [d] *Berachot*. c. I. fol. 7. [e] *Ibid.* f. 6. [f] *Jalkut*, f. 58. [f] *Avoda Sara*, f. 3. *Jalkut Shimeon*. P. II. f. 50.

firming that they lie contiguous and border one upon the other. In a literal Sense it seems a ridiculous Contradiction to say that *Hodu* and *Cush*, *India*, and *Ethiopia* are the two opposite Extremities or Bounds of the World, and that they lie contiguous, but R. *Joses Iserlis* <sup>a</sup> explains this in a mystical Sense, and saith that עולם קשן מלך מלכות, *Man, Hodu* the time of his Birth, *Cush* the Darknes of Death, that these are the two Extremities or Bounds of Man's Life, which being short, they are said to lie contiguous: It is evident from this that there are several Expressions in the Talmud, which are not to be taken לפי משמעו in a literal Sense, but must be explained mystically.

We proceed now to explain the mystical Sense of the several Passages of the *Talmud*: When it is said in *Avoda Sara* that God laughs: and *Rabboth* that he weeps, and laments; it is obvious to any Man's Capacity, that no more is meant by it, than that God acts as Men are wont to do, when they are pleased or displeased; we find the same Expressions in the holy Writs; *David* saith: *He that sitteth in the Heaven shall laugh*, Ps. II. 4. And we read Judg. X. 16. that *his Soul was grieved for the Misery of Israel*. God spake to us in the Language of Men, and assum'd to himself all the Passions of human Nature; he is described as rejoyced at the Virtues of Men, and grieved at their Sins, not that the divine Nature can be capable of Rejoycing or Grief, but because Men are wont to rejoyce when they can reward the Virtuous for their good Actions, and to grieve, when others do amiss, so that they are forced to punish them.

As for God's praying, the Author of the Jewish Book *Caphter Vaphærach* pretendeth it was to be understood figuratively, and in the same Sense it is said Deut. V. 29. that God wish'd, *O that there was such a Heart in them, that they would fear me, and keep all my Commandments*

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[a] מלך מלכות. S. Comment. Mystic. in Megillam Esther f. 3.

always ;



*always*; And indeed it is inconsistent with the Notions the Jews have of the Divine Nature, to believe in a literal Sense that God prayeth; the first and fundamental Point of their Doctrine is, that God is the Author of the Universe; that all Things whatsoever both in Heaven and Earth, were created by him, and are under the Care of that All-wise and bountiful Providence, that it is in his Power to destroy them: and that if all things should perish, his Happiness would not be diminished nor changed, that he is self-sufficient to his own Happiness, and stands in no Need of any thing or Person: They acknowledge that God is **אֵלֹהֵינוּ וְכָל־כָּל־בְּרִיָּוָה לֹא** the Lord of all the World, and that all stand in Need of him and pray to him, but that he having no Superior cannot pray, for **לֹא יִתְפַּלֵּל הוּא** to whom could he pray? By saying therefore, God prays, wears Frontlets and studies the Law, the Rabbins only intended to teach us, that the Practice of these Duties is acceptable in the Sight of God, and to encourage us to perform them carefully, in setting such an excellent Pattern before us, in telling us, God himself, (or as others explain it, the Messiah) prays and reads the Law.

The Rabbins in the Talmud *Gemar.* **פסחים** fol. 54. tell us, that seven things were created before the World, *viz.* the Law, Repentance, the Garden of Eden, Gehinnom, the Throne of Glory, the Sanctuary, and the Name of the *Messiah*; or according to others, the Garden of Eden, the Law, the just People, the *Israelites*, the Throne of Glory, *Jerusalem*, and the *Messias* Son of David: *Petrus Galatinus* in his *Arcana Cathol. Verit.* L. III. c. 15, takes great Pains to refute this foolish and ridiculous Opinion as he calls it, but *R. Eliezer*<sup>a</sup>, *Beresbit Rabba*<sup>b</sup>, *Jalkut Shimoni*<sup>c</sup>, *Jalkut Rubeni*<sup>d</sup>, *R. Salomon Verga*<sup>e</sup>, and the Author of the

[a] פדקי אלעזר. [b] Fol. 3. c. 3. [c] Fol. 7. Col. 1. [d] Fol. 13. col. 4. [e] in שבט יהודה p. 236. [f] Fol. 86. 87.

Book *Caphthor vapharach*<sup>f</sup>, explain this mystically, and say, those things were not created actually before the World, but that God from all Eternity in his Decrees and Purposes intended chiefly to create them; this Explication has been approved by the learned *Hadrian Relands*<sup>g</sup>, *Hacksplan*<sup>h</sup>, *Vorstius*<sup>i</sup> and *Wegner*<sup>k</sup>.

IN order to teach us that *Adam* was the Father of all Mankind, or as St. *Paul* observeth, that God has made of one Blood all Nations of Men for to dwell on all the Face of the Earth, *Acts* XVII. 26. R. *Allir* in the Talmud-Treatise entitled *Sanhedrim*, saith, “ The Dust  
“ out of which the Body of the first Man was form’d,  
“ was gather’d from all the Corners of the Earth.” There is a Passage in the Treatise *Chagiga*, concerning the prodigious Size in which *Adam* was created, which runs thus. “ R. *Eliezer* saith, that the first Man reached from  
“ the Earth to the Firmament of Heaven, but that after  
“ he had sinned, God laid his Hands on him, and reduced him to a less Size,” and which is an Emblematical Description of the State of Innocency, and the Fall of Man. When it is said, that the whole Creation came to worship *Adam*, that the Ministring Angels themselves were deceived in him, and were about to say to him, *Holy, Holy*, &c. supposing him to be God, the Meaning of it is that the First Man was created in the Image of God. The Light which God created in the Beginning, and by Means of which *Adam* could view the World from one End to the other, is a lively Description of the great Knowledge the First Man had of Divine and Humane Things, and of the many Revelations he receiv’d from God. The Net *יצר הרע* or *Evil Nature*, in which *Eve* as soon as she had eaten of the forbidden Fruit was entangled, and by which *Adam* after he had likewise tasted that Fruit, was presently govern’d, shews

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[a] de Relig. Muhammed. P. I. p. 53. [b] Syllog. Disput. Theolog. & Philol. p. 165. [c] Vorst. Animadvers. in Pirke R. Eliezer, p. 151. [d] Disput. de Filiat. Messias aterna ad Ps. 72. v 17. p. 12. seq.

the Opinion of the *Jews* concerning Original Sin and the Corruption of Human Nature.

THE Ascent of *Moses* into Heaven to fetch down the Law ; the strange Adventures he met with ; the great Fear he was put into ; the great Company of Angels who surrounded the Throne of Glory, at the Sight of whom he trembled, and the Answers he gave to them upon their insisting to keep the Law to themselves : It is written in the Law, *I am the Lord thy God that brought thee out of the Land of Egypt ; Have you serv'd in Egypt ?* It is written, *Thou shalt have no other Gods but me :* Have you any Idolatry amongst you, &c. are related in order to teach us four Things. 1. That *Moses* receiv'd his Law from God. 2. That this Law was given to *Moses* by Angels, or, as *St. Paul* saith, that it was ordain'd by Angels in the Hand of a Mediator, *Gal. III. v. 19.* 3. That when the Law was given to the *Israelites* on Mount *Sinai*, the Sight was so terrible, that *Moses* himself trembled with Fear, *Heb. XII. v. 21.* 4. The Fitness of the Law of *Moses*, which was adapted to the true Nature, Circumstances, and Relations of Things and Persons, and by Consequence fit for the Society of Men upon Earth, but not for that of Angels in Heaven.

THE Descriptions of Eggs, Birds, Reptiles, Fishes, and Vegetables of a monstrous Size, are manifestly Hyperboles ; *R. Asar* observeth, that there are three Sorts of מדרשים or Allegories, some of which are גזומות Hyperboles, because it is said in the Chapter גיד הנשה The *Chacanim*, or Wisemen, speak Hyperbolically, as for Instance, Cities fortified unto Heaven, &c. others that are to be explain'd according to the usual Sense and Construction Men in general put upon Hyperboles, such are the Sayings of *Rabba barbar Hanra* in the Chap. המזכר and others which are תעשינות miraculous Histories. The Eastern Nations were, and are still very fond of Hyperboles ; we find some even in the Holy Writs, *Maimonides* in *More Nevoch. I. 2. c. 47.*

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quotes several Hyperboles of the Prophets : The *Talmud* Treatises *Gittin* 41. 3. *Bava Metzia* 31. 2. and *Nedarim* 2. 1. tell us, that when Mention is made of Cities fortified, &c. **דבר התורה כלשון בני אדם**, the Law speaks in the Language of Men, and in the *Gemara*, Ch. *Gittin* 58. 1. and *Erachim* ch. 12. we read, that what is related in the *Talmud*, of the Sound of the *Margrepha*, or Water-Organ in the Temple of *Jerusalem*, and of the Opening of the Gate of the Temple being heard at *Jericho*; of the 300 Bushels of Ashes swept from the Altar of Burnt-Offerings, of the Veil of the Temple, which when it was wash'd requir'd the Assistance of 300 Priests, and of the golden Vine in the Porch of the Temple, is not to be understood **לפי הפשט**, in a literal or historical Sense, but **על דרך גזמא והכאי**, hyperbolically, according to the usual Stile of the Eastern Nations.

As Hyperboles were frequent, so Mythology was in the highest Esteem among the Ancients. The *Egyptians*, who were in great Reputation for their extensive Knowledge in all Arts and Sciences, deliver'd their Notions in Hieroglyphicks, and among the other Nations there was hardly any Man of Learning and Note, who did not for the better Entertainment as well as Instruction of the People write Fables, and make Use of Parables and Allegories; *Jotham* to convince the Men of *Shechem* of their Folly to have made *Abimelech* King over them, makes Use of a Fable, telling them how the Trees went forth to anoint a King, and what Conversation they had among them, *Judg.* ch. IX. The Custom of propounding Riddles was as old as *Samson's* Time, *Judg.* XIV. v. 12. *Nathan* the Prophet, and the Woman of *Thekoa*, came to *David* with a Parable, 2 *Sam.* XII. 1. *Jehoash*, King of *Israel*, sent a Message of the same Nature to *Amaziah*, King of *Juda*, 2 *Kings* c. XIV. 9. and *Cyrus* answers the Petitions of two Nations to him in a short Parable, *Heroder.* l. 1. c. 141. To understand a Proverb, and the Interpretation of it, the Words of the Wise, and their dark Sayings, is the best

best Description *Solomon* could give of Wisdom, *Prov.* I. v. 6. and the Author of *Ecclesiasticus* ch. XXXIX. v. 1, 2, 3, tells us, that the Learning of ancient Times consisted in dark Parables and the Secrets of grave Sentences. It was foretold of the *Messias*, in particular, that he should speak in Parables, *Psf.* LXXVIII. v. 2. accordingly we read in the Gospel, that he spake to the Multitude in Parables, and that without a Parable he spake not unto them, *Matth.* XII. v. 34. The Authors of the *Talmud* made use of the same Method, and therefore many of their Passages, which seem to us ridiculous and obscure, were plain and instructive in the Age in which they were written. *Maimonides* in *More Nevochim*, Preface and Chap. XLII. Part 3. observeth, that in ancient Times the Way of teaching was by Riddles and Parables, which were then perfectly understood, and that the Poets made use of the same Method; several of the most learned Christians, are of the same Opinion: *Majus* in his *Synopsis Theologicæ Judaicæ* p. 5. and *Galatinus* in *Arcan. Cathol. Verit.* l. 1. c. 7. observe that many Things in the *Talmud* seem ridiculous Fables to those who do not consider that according to the ancient and useful Way of instructing the People, several theological, philosophical, and moral Truths were convey'd to them by Fables, and *Gaffarell*, in his *unheard of Curiosities*, expresseth himself thus, If *Esop's* Fables are esteem'd, because they contain useful Maxims: If the ancient Philosophers and Poets made use of them in order to entertain, and to instruct the People: If even in the Scripture we are told, that the Trees convers'd together, why should we condemn the *Rabbins* for having made use of the same Method.

*MAIMONIDES* lays down <sup>a</sup> as a fundamental Rule for the Explication of the Scriptures, that we must attend to the main Scope and Design of Parables, and not insist upon every Word, and Circumstance: If we follow

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[a] Maimonid. *More Nevoch.* Preface.

this Rule in the Explication of the *Talmud*, as well as in that of the Scripture, nothing will be more easy, than to shew the true Signification of many Passages in it, which seem obscure. It is said in the *Talmud*-Treatises *Sanhedrim* and *Chollin* <sup>a</sup>, that the Earth did leap towards *Abraham*, towards *Eliezer* his Servant, and towards *Jacob*; this seems foolish and ridiculous, but the only Design of it is, to let us know the Alacrity and Speed with which they proceeded in their Journey; the Divine Providence which preserved them wheresoever they went; and prosper'd their Way, and the good Success they had: The Account of several of the *Rabbins* <sup>b</sup> having attained to understand the Languages of Beasts, Birds, Trees, Herbs, Mountains, and Vallies signifieth no more than their having made great Improvements in the Study of Natural Philosophy, and their being able to give a rational Account of the Works of Nature; the Secret of understanding every Thing, by rightly understanding the *SHEMHAMPHORASH* <sup>c</sup>, which is taught in the Treatise, entitled *Majan hachochma*, is design'd to instruct us, that God knows all Things, even the Thoughts of the Reins, and that all our Knowledge cometh from him, and is in him.

THE ancient Astronomers before *Copernicus* were almost all of Opinion, that the whole Sphere of Celestial Bodies turn'd round the Earth within the Space of four and twenty Hours; the *Jewish Rabbins*, in order to explain this to their Disciples, invented the Fable of *Rabba* Grandson of *Channa*, who put his Bread-Basket against the Window of the Firmament, which when he had finish'd his Prayers he could not find again, but was told by a Merchant of the *Ishmaelites*, that the Globe of the Firmament, which turns about, took it along with it, and that the next Day the Globe being return'd, the Window of it would be where it was before, and he would find his Basket. <sup>d</sup>

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[a] Traditions of the *Jews*, vol. 1. p. 121. [b] Ibid. p. 131.  
[c] Ibid. [d] Ibid. p. 104.

As for the Speaking of Mountains, Trees, Stones, &c. we may apply to the *Rabbins*, what the *Author of the Enquiry into the Life and Writings of Homer* saith of the Eastern Nations. Their moral Instructions were Allegorical Tales, and it was common amongst them to give Life to inanimate Things, and to cloath them with a Person and proper Attributes: The Mountains and Stones quarrelling with one another, the former saying, *Upon me shall the Law be given*, and the latter disputing upon which of them the Righteous (*Jacob*) should lay his Head, are Allegorical Descriptions of the Holiness of the Law, and the Providence of God who protected *Jacob* in his Journey.

THE Traditions of the *Jews* concerning the *Messiah*; the Time of his coming; his gathering the *Jews* from all the Corners of the Earth; his conducting them into the Land of *Canaan*, and his inviting them to a Royal Banquet, where they are to feast upon the great Ox *Schor Habber*, or *Behemoth*; the monstrous Fish *Leviathan*, and the roasted Fowl *Bar-juchne*, deserve a particular Attention. The *Rabbins* represent the *Schor* or *Behemoth* as a horrid Monster of a huge Bulk, which eateth up every Day, the Grass upon a Thousand Hills. Ps. 50. v. 10. the *Leviathan* is a monstrous Fish, created Male and Female, but the Female whereof has been slain immediately, and laid up in Salt, to prevent the Destruction of the World; and *Bar-juchne* is a Bird, whose Magnitude may be conjectur'd from the Talmudical Account of an Egg of this Bird, which fell out of the Nest, and beat down Three Hundred tall Cedars, the White of it overflowing Threescore Villages. This has given Occasion to the Translator of this Treatise to make this sarcastical Exclamation; "It must be pleasant  
" Work for the Imagination of the Reader to figure  
" out the Cookery, the Fires, the Pots, and the Spits,  
" which are to be going upon this Occasion." \*

No Man of Sense will deny, that the Rabbinical Account of the Royal Banquet, which the *Messiah* is to cele-

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\* Tradit. of the *Jews*, Vol. II. p. 216.

celebrate with great Plenty, Pomp and Rejoicing, if taken in a literal Sense, is ridiculous, but the learned *Paulus Fagius*, in his פקקי אבות has very judiciously observ'd, *Sed veteres Judaorum Rabbinos aliud mysterium hac de re prodere voluisse qualia & alia multa apud illos inveniuntur*: I know the old Jewish Rabbins did design to teach by this another Mystery, as many others like this, one may find in their Books; and he adds, *Tu per convivium summam illam ac æternam felicitatem, quâ justi in saturo Sæculo perfruentur intellige. Tum nimirum edent & devorabunt Leviathan illum hoc est Satanam, cum viderint illum cum omnibus ministris suis in æterna præcipitari Tartara.* By this Feast you are to understand that consummate and everlasting Bliss, which just Men are to enjoy in the World to come; for then they will eat and devour that *Leviathan*, that is to say, the Devil, when they shall see him with all his Angels thrown down for ever into Hell.

OUR Opinion is, that the Rabbinical Account of the Banquet of the *Messiah* is an Allegorical Explication of the Promise made to our first Parents in the Paradise, and we have for it the following Proofs. 1. The Word בהמה and בהמות signifies in general, all Sorts of Beasts in Opposition to Men, *Job* 35. v. 11. *Pf.* 36. v. 17. *Asaph* confesseth, I was foolish and ignorant, I was בהמות a Beast before thee, *Pf.* 73. v. 22. and it is said that Man who is in Honour, and understandeth not; is כבהמות like the Beasts. 2. The Serpent, which the Devil made use of in seducing *Eve*, is reckon'd among the *Behemoth*, *Gen.* 3. v. 14. 3. The Rabbins say, that *Sammael* (the Devil) when he saw the Glory *Adam* was placed in, envied him,<sup>a</sup> took the Serpent, transformed it into the Likeness of a Camel, and riding thereon, seduced *Adam*. 4. They call this *Sammael* השור an Ox<sup>b</sup> and pretend he is sometimes seen in the Likeness of an Ox. 5. They call him also *Leviathan*, and in the

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[a] Trad. Vol. I. p. 195. [b] *ibid.* p. 129, 190.



Treatise *Bava-Bathra*, as well as in the Book *Emek Hammelech* Chap. 2. and in *Schechechath Keket* N. 23. it is said that לוייתן נהש ברה *Leviathan* the upright Serpent is *Sammael*, and לוייתן נהש עקלון *Leviathan*, the crooked Serpent *Lilis*. 6. The Bird *Barjuchne* is also called סיס *Sis*, which Word signifieth likewise in General all Sorts of Beasts, and is deriv'd from זז to move, because they move from one Place to another. 7. The complete Victory of the *Messiah* over Sin and Death, obtain'd by his bruising the Serpent's Head, was foretold, *Gen.* III. v. 15. and that this Prophecy given at the Time of the Fall, was understood in the antient Jewish Church, to relate to the *Messiah*, may be inferr'd from many Passages, as well of the Scripture, as of the Rabbins, particularly from the *Parasha Bereshith*, where we read these Words, *It shall bruise thy Head*. In this is signified the Work of the Old Serpent, which is *Sammael*. 8. The most famous Rabbins have applied the Oracle of *Gen.* III. v. 15. to the *Messiah*; *Maimonides* in his *More Nevochim* P. II. Ch. XXX. saith this is one of the most surprizing and most obscure Passages of the Scripture, if it is taken literally, and if we don't consider the Mystery contain'd in it; and the *Targum* of *Jerusalem*, as well as that of *Jonathan*, call the Seed of the Woman *Messiah*. 9. To represent his Victory they say, that the Righteous in the Days of the *Messiah* shall hunt both the *Behemoth* and the *Leviathan*, and that whosoever has not seen an Hunting of Nations in this World, shall be worthy to see it in the World to come. <sup>c</sup> They add, that the Angel *Gabriel* in particular, shall hunt the *Leviathan*, as it is said, *Canst thou draw out Leviathan with an Hook*, *Job* XLI. v. 1. and that if the Holy and blessed God did not assist him, he would not be able to overcome this *Leviathan*<sup>d</sup>, because it is written, *He that made him, can attack him with his Sword*, *Job* XL. v. 19. They likewise assure, that the Lord with his fore and great and strong Sword shall slay *Leviathan*,

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[c] Jalkut Shimon on Samuel, fol. 25. [d] Bava-bathra fol. 74.

i. e. *Sammael*. \* 10. The ancient Prophets, as well as Jesus Christ himself, represent the happy and flourishing Condition the Church shall be in, in the Days of the *Messiah*, under the Emblem of a Feast. In the Proverbs of *Solomon*, Wisdom is said to have kill'd her Beasts, and furnish'd her Table, *Prov. IX. v. 2.* *Isaiah* foretells, *The Lord of Hosts shall make unto all People a Feast of Fat Things*, *Is. XXV. v. 6.* our Saviour compares the Kingdom of Heaven to a Marriage Wedding, *Matth. XXII.* to a great Supper, *Luke XIV.* and he assures, that *Many shall come from the East and West, and sit down at Table with Abraham, Isaac, and Jacob, in the Kingdom of Heaven.* *Matth. VIII. v. 11.* and the Angel saith to *John*, *Write, blessed are they which are called unto the Marriage Supper of the Lamb.* *Rev. XIX. v. 9. 11.* Several of the more Learned among the Rabbins have declared, that the Royal Banquet of the *Messiah* is not to be taken in a Literal Sense. *Rabbi Menasse Ben-Israel* in his Book *גשורת חיים* Ch. VII. saith, I have seen some who believed, that the Banquet of the *Messiah*, and the Flesh of the *Leviathan* are to be understood literally; but I am not of that Opinion, because the *Cabalists* have declared, that all this is a Parable, and a lively Description of the Joy, Delight and Pleasure, glorified Souls shall take in understanding the highest Mysteries. *R. Maimonides* is of the same Opinion: In his Commentary upon the Talmudic Treatise *Sanhedrin*, he tells us: The Felicity of the Paradise shall not consist in eating and drinking, nor in having Houses built of precious Stones, and Beds made of Silk, nor in seeing Streams of Wine, and fragrant Oil, all which Things are impossible; and in his Book *Iad Hazakah*, Chap. XII. the Wisemen and the Prophets have desired the Days of the *Messiah*, not in Order to eat and drink, and to divert themselves, but in Order to Study the Mysteries of the Law.

WE have observ'd already that the Bulk of the Traditions of the *Jews* encreased by their studying the different Systems of the Heathen Philosophers and borrowing several Tenets from them, One of these Tenets was the Transmigration of Souls: The Author of the Treatise of the *Traditions of the Jews*, Vol. I. p. 277. pretends, that far from having borrowed this Doctrine from the Philosophers, nay even from the *Egyptians* in the time they were enslaved by 'em, it was ancients among them than their Bondage in *Egypt*. To prove his Assertion he quotes a Passage of *Menasse ben Israel*, who in the *Nismath Chajim* saith: "The whole  
 " World did believe that Souls perish'd, and that Man  
 " had no Pre-eminence above the Beast of the Field,  
 " till *Abraham* appear'd, who discover'd to the World  
 " that Souls did not perish, but existed after Death,  
 " revolving from one Body to another:" He adds, that the Doctrine of the Transmigration of Souls, as it is taught among the *Jews*, is quite different from the Notions the ancient *Egyptians* and the Philosophers of *Greece* had of it; but the Authority of *Menasse ben Israel* is not a sufficient Proof, his principal Aim in the Passage of *Nismath Chajim* is to shew that *Abraham* did believe and teach the important Doctrine of the Immortality of the Soul, and being prepossessed with the Notion of the Transmigration of the Souls, he added these Words, revolving from one body to another: It is also well known, that the *Jewish* Rabbins far from confessing their having borrowed any thing from the Heathen Philosophers, pretend the most eminent Men for Learning amongst the *Greeks*, had conversed with some of the Prophets, and were instructed by them. One must therefore not be surpris'd to find they ascribe the Discovery of the Mystery of *Gilgul*, or the passing of the Soul from one body into another to *Abraham* and the Patriarchs. As for what the Author saith, that upon Enquiry we find that the Doctrine of Transmigration as it is taught, exemplified and illustrated among the *Jews*, differs entirely from the Notions of the *Egyptians* and the Philosophers of *Greece*, he might have observed that

the Doctrine of the Transmigration of the Souls has been differently taught among the different Nations, that their Philosophers and Teachers grafted many Fancies of their own on this Doctrine, and that the Rabbins as well as *Pythagoras* and the *Indian Brachmans* believed that the Souls transmigrate into the Bodies not only of Men but of all Sorts of Animals, tho' they did not abstain with the *Pythagoreans* from sacrificing, killing and eating them; the only Difference is, that the Rabbins extended this Transmigration to inanimate things, as Trees, Shrubs, Sticks, Stone, and Water: We may add, that if the Doctrine of the Transmigration was ancients among the Children of *Israel* than their Bondage in *Egypt*, as this Author saith, it must have been one of those primitive and ancient Truths which were revealed to the Patriarchs, and preserved among their Children by Tradition.

THE Pre-existence of the Soul is another Tenet the Rabbins borrowed from the ancient Philosophers, They therefore say, that the Soul of the First Man consisted of Six hundred Thousand Souls twisted together like so many Threads, and was a Candle lighted at the Lord, as one Candle is lighted at another: The Supernumerary or Additional Soul which is given to every *Israelite* on the Sabbath, has been explain'd by *Menasse ben Israel* to signify nothing else but Increase of Knowledge and Advancement in the Study of the Divine Law: The Fugitive Soul wandering about the Earth without any Rest, and chased by a Band of Devils from the Hillocks to the Mountains, and from the Mountains to the Hillocks, is an Allegorical Description of the heavy Punishments of the Wicked who deny the Existence of God, the Immortality of the Soul, the Rewards and Punishments after Death, and that the Law was given from Heaven.

THE Notions of the *Jews* concerning Angels and Spirits are partly taken from Scripture, and partly from the Heathen Philosophers: What they say of the Angel  
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*Metatron* explains the Idea their Forefathers had of the *Messiah* the Son of God our Lord. It is said the Name of God was in him, *Exod.* xxiii. 21.<sup>a</sup> that he is call'd by the Name of the Creator<sup>b</sup>, and that he is **שׁר** the Self-sufficient or Almighty<sup>c</sup>. He is call'd *Metatron*, which is to say a Lord, and a Messenger<sup>d</sup>; *Sefansagel*, because all the Treasures of Wisdom are intrusted to him<sup>e</sup>; the Ancient, when he ascendeth up to the Throne of Glory, and **נער** a Youth, when he returns to the World of Formation<sup>f</sup>, they represent him greater than all the Princes, more exalted than all the Angels, more excellent in Size, Authority and Glory than all the Powerful, more acceptable than all the Servants, and more honoured than all the Hosts; they say he is the Lord of Lords and King of Kings<sup>h</sup>; the **שר הפנים** Prince of the Face, or Angel of the Presence of the Lord, the Angel and Prince of Wisdom, of Power and of Glory, of the Law, of the Temple, of all the many exalted and glorious Princes in Heaven and upon Earth<sup>i</sup>, the King of Angels, the Prince of the World, and the Keeper of *Israel*; that all the Upper and Lower Lords are subject to his Power, and that God hath given him Dominion over all he possesseth<sup>k</sup>; that he hath the Privilege to ascend into Heaven to the Throne of God and all Power in the 955 Firmaments<sup>l</sup>; according to them he was the Lawgiver, and Instructor of *Moses*, and his particular Office is to receive the Prayers of the *Israelites*, and to make Garlands of them<sup>m</sup> in order to put them upon the Head of God; he was smitten by *Anpiel* with fiery Blows, to him belonged the Ladder which *Jacob* saw in a Dream<sup>n</sup>, and at the end of the

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[a] Rabbi Elias in Tishbi, fol. 53. [b] Parasha Bereshith in Gen. 5. v. 24. Rabbi Manahem de Rekanat Comment. in Pentateuch. fol. 35. [c] Rab. Elias in Tishbi, fol. 53. [d] Traditions of the Jews, Vol. II. p. 92. Rab. Bechai, fol. 98. [e] Rabbi Akkiva Othioth, fol. 11. [f] Tradit. of the Jews, Vol. II. p. 94. [g] Ibid. ib. [h] Barith Menucha, fol. 37. [i] Rabbi Elias in Tishbi, fol. 53. [k] Rab. Akkiva Othioth, fol. 11. Tradit. of the Jews, Vol. II. p. 93. [l] Jalkut Chadash, fol. 119. [m] Tradit. of the Jews, Vol. II. p. 91, 96. [n] Chagiga, fol. 15. Jalkut Rubeni, fol. 25. Parasha Bereshith. Trad. of the Jews, Vol. II. p. 97.

World the Holy and blessed God will send him to introduce the *Israelites* into the Paradise<sup>o</sup> where their Faces shall shine as bright as the Sun: I leave it to the impartial Reader to decide, if all these Notions don't perfectly agree with the Belief of the Christians concerning Christ the Son of God.

WHAT is said in the *Talmud* and the Rabbinical Writings of some of the Angels being created out of the Element of Fire, others of Water, and others again of Wind,<sup>p</sup> of their being subject unto Death whenever they presume to go from their allotted Place;<sup>q</sup> Their instructing Mankind in Wisdom and Knowledge;<sup>r</sup> Their moving and animating the Celestial Spheres and the Planets;<sup>t</sup> Their governing every thing in the World, and presiding over Nations, Empires, Cities, Men, Animals, Reptiles, Fishes, Fire, Water, Rain, Hail, Thunder, Lightning, Trees, Plants, Herbs, &c.<sup>t</sup> Their Enchantments<sup>u</sup> and that every Man hath his peculiar Angel or Guardian,<sup>w</sup> is taken from the Notions of the Heathen Philosophers: But their Doctrine concerning the time of the Creation of the Angels, their Number, their different Stations and Statures, their appearing in Human Shape, is founded upon some Passages of the Scriptures; we must only observe that when it is said, that the Holy and Blessed God creates every Day a Multitude of Angels, who after they have sung a Hymn before him, do perish;<sup>x</sup> and that out of every Word that proceedeth out of the Mouth of God an Angel is created<sup>y</sup>, these are Allegories which signify that all created Beings, animate and inanimate, in Heaven and upon Earth, praise God.

THE Traditions of the *Jews* concerning Evil Spirits or Devils are various; some of them are founded upon Scripture, some borrowed from the Notions of the Pa-

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[o] Rab. Akkiva Othioth, fol. 18. [p] Traditions of the Jews, Vol. II. p. 74. [q] Ibid. p. 75. [r] Ibid. p. 76. [s] Ibid. p. 82. [t] Ibid. p. 77, 79. [u] Ibid. p. 80, 81. [w] Ibid. p. 87. [x] Ibid. p. 73. [y] Ibid. p. 74.

gans; some are Fables of their own Invention, and some Allegories. When they call them *Shedim*, Destroyers, from שדדי a Field, because their Dwelling and Abode is in the Fields, where they live in Solitude, or as Rabbi *Bechai* saith, because they dwell in Desarts and lonesome Places towards the North, and *Serim* hairy and frightful Goats, because when they appear to Men, they assume the Shape of Goats. When they say they were created, some of Fire and others of Air, who are called *Ruchin* Spirits, because being subtle and light they fly; and that some are made of Water and Earth, and are called *Shedim* and *Maffikim*: That they delight in the Company of the Rabbins, and to harbour in the Nut-trees, in Dung, in Necessary-houses, in Channels, and under Spouts of Houses: That they wander about in the Night Season, in Fields, or near Mountains, Walls, &c. That they eat and drink like Mankind, and delight particularly to eat Blood: That dwelling in the Air and in the Spheres of the Elements they are informed of future Events by the Princes of the Planets, as well as by the Birds, and know Things past, and to come: That they are subject to Mortality, all these Notions are borrowed from the Heathen Philosophers. The Stories of the *Lilith* and her Power to destroy Children, of the Devils called *Ketef meziri*, *Bedargon*, *Kordiacos*, *Asab*, and *Asael*; of the Power *Solomon* had over them, and their fishing Pearls for him, of their being imprison'd, chain'd and confin'd by Men, of the *Jewish* Devils, who study the Written as well as the Oral Law, are like the Angels and are served by Devils, because they are *Jews*, and are mark'd with the Sign of *Shaddai*, that is the Circumcision, the Chief of whom is *Ashmedai*, of their dancing between the Horns of Oxen, when they come out of a River or Pond, are all Fables of their own Invention.

BESIDES the Notions the *Jews* borrowed from the Heathen Philosophers, and the Fables of their own Invention, concerning Evil Spirits or Devils, they say many things of them by Allegories, or Metaphorical  
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Expressions ; one may easily perceive that by those Devils who have their Origin from *Adam* and *Eve*, they mean only the corrupted Nature of Mankind, their Children born in Sin, and their actual Transgressions. It is for this Reason, they say, that when Sentence of Death was pass'd upon *Adam* and he perceiv'd his Seed should go to Hell, he forbore to get Children, but the wicked *Lilith* seeing the ruined and corrupted State of *Adam*, increased her Power with her *Keliphot*, i. e. the Evil Spirits, and laying with *Adam* against his Will bore to him many Devils, hurtful Spirits, and Night-Apparitions, that *Eve* also laying with the Male Spirits who were inflamed by her, brought forth Devils, and that *Cain* was not begot by *Adam*, nor born after his Image. The *Nephilim* or Giants are for the same reason called Devils, and Rabbi *Menachem de Rechanet* faith<sup>a</sup> *Tubalcain's* Sister was the *Naama* who was the Wife of *Shamrom* and Mother to *Ashmedai*, of whom the Devils were born : Wicked Men in general go under the same Denomination, when it is said that the World is full of Devils, that *Cain* begot Devils and Night-Apparitions<sup>b</sup>, that *Noah* took some of them into the Ark, in order to preserve them<sup>c</sup>, and that the Souls of all those who perish'd in the Flood,<sup>d</sup> and of some of those who built the Tower of *Babel* were changed into Devils, but nothing shews more clearly they understood sometimes by Devils Sin and Wickedness, than their saying, that whosoever committeth a Sin creates a Devil, that these Devils pollute and destroy the World ; that in the Day of Judgment every one of them shall cry out and say, *N. N.* has created me<sup>e</sup> and bear Witness against him, and that those Devils, who are generated out of the Effusion of Man, assemble together when he dieth about their deceased Father in order to touch and to pollute him<sup>f</sup>. As for the Account the Treatise *Leſarieh* giveth<sup>g</sup> that hereafter **יצר הרע** or

[a] Tradit. of the Jews, Vol. II. p. 110. [b] Ibid. 114. [c] R. Bechai in Pentat. fol. 18. [d] R. Menachem Nihmash Chajim, fol. 160. [e] Ammudé ha Schifa, fol. 51. [f] Tradit. of the Jews, Vol. II. p. 113. [g] Ibid. p. 139.



Evil Nature, by which is understood Satan shall be cleansed, and made a holy Angel, it doth not insinuate, that the Devils are to be refined and changed into Angels of Light, but only, that by Spiritual Regeneration our corrupted Nature shall be cleansed and made holy.

It was a prevalent Opinion among the *Jews* after the Captivity of *Babylon*, and even in the time of our Saviour, that the Evil Spirits or Demons have Power to afflict Men with secret Diseases, frightful Convulsions and sudden Deaths; Death being enter'd into the World by Sin, and God in inflicting Punishments upon Sinners, making Use of the Ministry of Angels, the Holy Writers say that Satan smote *Job* with sore Boils from the Sole of his Foot to his Crown, *Job* ii. 7. That the destroying Angel with a Sword in his Hand stretch'd out over *Jerusalem* stood between the Earth and the Heaven, and smote the People with Pestilence. 2 *Sam.* xxiv. 16, 17. 1 *Chron.* xxi. 16. That an Evil Spirit put to Death Seven Husbands of *Sara* the Daughter of *Raguel*. *Tob.* vi. 14. In the Gospel those that were afflicted with several Diseases are represented as being vex'd with Evil Spirits, *Luke* vi. 18. it is said of the Man that was dumb, that he was possess'd with a Devil, and that *when the Devil was gone out the Dumb spake, and the People wondered.* *Matth.* ix. 32, 33. *Luk.* xi. 14. and Jesus Christ ask'd the Ruler of the Synagogue, who found Fault with him for having healed on the Sabbath-day a Woman that was bowed together and could in no wise lift up herself: *Ought not this Woman, being a Daughter of Abraham whom Satan hath bound to these eighteen Years, be loosed from this Bond on the Sabbath Day?* *Luk.* xiii. 13. We must therefore not be surprized, if we read in *Nismath Chajim* that all Distempers which come suddenly upon a Man, are occasioned by Evil Spirits; in *Sohar*, that when a young Man went into a House a Spirit passing by him, did him Mischief and drew up his Mouth, his Eyes and Hands also were twisted, so that he could not speak; and in *Jalkut Rubeni*, that the Sins of Man are marked  
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on his Forehead, and that the Devils have Power to do Mischief to those whom they see thus marked.

CONCERNING Paradise and Hell, the ancient *Jews* believed, 1. That there was a Paradise or Garden planted in *Eden*. 2. That there is a future State in which every Man shall receive according as his Works have been. 3. That the Souls of the Righteous immediately after their Separation from the Body are in Joy and Felicity, and the Souls of the Wicked in Misery and Torment in a certain invisible Place under the Earth, called the lower Paradise or upper Hell. 4. That there are different Degrees of Rewards and Punishments, of Happiness and Torments. 5. That the Happiness or Misery of the Souls in that State of Separation will not be compleat or consummate till the general Resurrection and the final Judgment. 6. That the Number of those that are to be saved is small, or as Jesus Christ saith. That the Gate is strait, and the Way which leadeth into Life narrow, and that few find it, but that the Gate is wide, and the Way that leadeth unto Destruction broad, and that many go in thereat. *Matt. vii. 13, 14.* 7. That in order to obtain everlasting Life we must be very careful in our Duties. because many who pretend to go to Heaven will be sent to Hell. 8. That there is no Distinction of Persons, and that the Poor as well as the Rich will enjoy the Happiness of the Paradise. 9. That a serious Consideration of the Joys of Heaven and of the Torments of Hell, is one of the strongest Motives to induce us to become Righteous in order to our own Happiness: As for the Paradise or Garden planted in *Eden*, they say it was created on the third Day\*, that from it issue four Rivers, one of which is *Euphrates* which encompasseth the Land of *Israel* †, and that it is situate under the middle Line of the World (the *Æquator*) where the Days are always of equal Length.

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\* Tradit. of the Jews, Vol. II. p. 3. † Ibid. p. 4.

IN order to teach us that there is a future State, or Rewards and Punishments after Death, the Rabbins tell us, that there is no Night in Paradise, but a Light which is never eclipsed or obscured;<sup>a</sup> That those Angels, who being worthy to cleave to the Holy and Blessed God, are suffer'd to ascend or descend, when they walk about in the Paradise, communicate to the Righteous of the Lustre of their Wisdom, which God hath vouchsafed them in Plenty;<sup>b</sup> That when one of the Righteous arriveth there, the ministring Spirits cloathe him in Garments of the Clouds of Glory, put upon his Head two Crowns, and in his Hand eight Myrrh-Plants, and conduct him to Springs of Water, from which flow Rivers of Milk, Wine, Balam and Honey; That the Righteous dwell under magnificent Canopies, sit at Tables of Pearls and Precious Stones, eat Honey with Joy, drink the Wine preserv'd from the Six Days of the Creation, and hear the Angels sing with harmonious Voices; That they rejoice, run about, praise the Holy and Blessed God, and pray for the Living: That in each Corner of the Paradise are Eighty times Ten Thousand Trees, and in the Middle the Tree of Life; That there are also Roses, Myrrh-Plants and Herbs of great Fragrancy, and Medicinal Virtues. They also make Mention of the Size of Hell, of the Force and Vehemence with which it burneth; of the Angels, who execute Judgment on the Wicked according as they have deserved, of the Abyss of Destruction, of the State and Punishment of the Damned: They tell us, that *Sheol*, is half Fire and half Hail, that the Wicked are toss'd from the Fire into the Hail, and from the Hail into the Fire; that the Cold is more intolerable than the Fire, that all the Darkeness which was before the Creation of the World, is there collected together; that there are Caverns, Scorpions, Barrels of Gall, and Rivers of rank Poison, which when

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[a] Tradit. of the Jews, Vol. II. p. 15.      [b] Ibid. p. 16.

a Man toucheth, he bursteth; that the Wicked are scourged every Moment by the destroying Angels, that their Voices are heard as far as the Firmament of Heaven crying out, *Woe, Woe*, and that there is none to pity them.

IT was the prevalent Opinion among the Heathens, the Jews, and the Primitive Christians, that the Departed Souls, immediately after Death, repair to a subterraneous Place where they are in Joy and Felicity, or in Misery and Torment. The Heathens, both *Greeks* and *Latins*, understood generally by their *Hades* or *Inferi* such a Place: The Primitive Christians believed, that Hell is the common Receptacle of all separated Souls, whether good or bad, and that it is divided into two Mansions, in one whereof the Souls of the Wicked remain in Grief and Torment; and in the other those of the Godly in Joy and Happiness, both of them expecting the general Resurrection: The Sentiments of the ancient *Jews* were the same, Father *Richara Simon* assures us, that in the Days of our Saviour and his Apostles, “ their common Belief was, that there were “ Places under Ground whither Souls went after they “ were separated from their Bodies;” and *Josephus* saith, that the Pharisees believed the Immortality of the Souls, and that they were either tormented or honoured ἐν τοῖς ὕδατι under the Earth, according to the Virtues or Wickedness of their past Lives<sup>d</sup>. We must therefore not be surpris’d if we read in *Talkut Chadaash*, that all Mankind must go down into Hell, even those that are not wicked, as well as those that are; or in the Treatise *Emek hammelech*, of Rabbi *Naphtali*, that there is no Righteous Man among the *Israelites* who goeth not into Hell, and who passeth not thro’ it: The Distinction the *Jews* make between the superior and the inferior Paradise, as well as between the upper and the lower Hell, the various Names they assign to each of

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[c] R. Simon Histoire Critique du N. Test. ch. 22. [d] Judaic. Antiq. Lib. XVIII. c. 2.

them, the Seven Orders or Ranks of the Righteous in the upper Paradise, the First whereof consists of those, who for the Kingdom and Honour of God, suffer'd Death : The Seven Apartments of the lower Paradise, inhabited the First by Converts from the Infidels, the Second by those who have repented, the Third by the *Israelites*, the Fourth by the perfectly Righteous, the Fifth by the *Messiah* the Son of *David* and *Elias* ; the Sixth by those who walked in the Paths of the Commandment, and the Seventh by those who died of Sickness on Account of the Sins of the *Israelites*. The Seven Divisions of Hell and the different Degrees of Heat of the Hell fire, prove that in the Opinion of the *Jews* there are different Degrees of Rewards and Punishments, and we are told in *Avodath Hakodesh*, that the Punishment of the Wicked is not alike among them all, but varieth in Degrees of Heaviness.

THAT the Happiness or Misery of the departed Souls will not be compleat or consummate before the general Resurrection and the final Judgment, was another Tenet of the ancient *Jews* ; it is for this Reason they distinguish between the Superior Paradise or Heaven which is prepar'd for the glorified Souls and Bodies of the Saints after the Resurrection Day and the Inferior Paradise, called the Garden of *Eden*, which is appointed to be the Habitation of holy Souls during the time of their Separation from their Bodies ; it is for the same Reason they say, “ as there is a Paradise in Heaven, so there  
 “ is a Paradise below on Earth, and as there is an Upper and a Lower Paradise, so likewise is there an  
 “ Upper and a Lower Hell.” This appears more clear from the Prayer prescrib'd in the Jewish *Liturg*, to be said in time of Sickness, which runs thus : “ And if  
 “ the time of my being visited with Death is come, give  
 “ me my Portion in the Garden of *Eden*, and purify  
 “ me for the World to come, the hidden Place of the  
 “ Righteous :” And from the other Prayer called *Hakaphot*, wherein the Elders walking round the Grave of the buried Person pray, “ That the Departed Soul may  
 g 2 “ go

“ go to the Garden of *Eden*, and that from thence he  
 “ may ascend on high and not stay without :” This  
 Garden of *Eden* or Lower Paradise is called in the  
 Treatise *Avodath hakodesh* the Middle State between this  
 corporeal World, and the spiritual, pure and illustrious  
 World above.

THE Extent of Paradise, the Dimensions of Hell;  
 the Proportion between them which is calculated by the  
 Rabbins in this Manner, “ The World is Sixty times  
 “ larger than the Country of *Æthiopia*, and the Garden  
 “ of Paradise is Sixty times larger than the World, and  
 “ *Eden*, in which this Garden is planted Sixty times  
 “ larger than the Garden, and Hell Sixty times larger  
 “ than *Eden*; from all which it appears that the whole  
 “ World is no more in Comparison with Hell, than  
 “ the Cover of a large Vessel is to the Vessel itself.”  
 Gave Occasion to the Author of the Treatise of the  
 Traditions of the *Jews*, to make this Reflection: If the  
 World and Hell were ten times larger, we are satisfied  
 that neither of them could furnish out more ridiculous  
 Conceptions, and to conclude it with this Sarcastical  
 Exclamation, O Human Nature! How far art thou  
 fallen in the Rabbins from thy original Dignity and  
 Beauty; but if he had considered that the only Intention  
 of the ancient Rabbins in these allegorical Descriptions,  
 was to shew that the Number of those that are to be  
 saved is small, or as Jesus Christ saith, *That the Gate is*  
*strait and the Way narrow which leadeth into Life, and*  
*that few find it, but that the Gate is wide, and the Way*  
*that leadeth unto Destruction broad, and that many go in*  
*thereat*, Matth. vii. 13, 14. he would have found that  
 the Rabbins have the same Notions and make use of al-  
 most the same Expressions when they speak of the Gates  
 of Hell and its Dimensions, with Jesus Christ and the  
 Christians.

JESUS CHRIST in his Gospel answered those that  
 asked him, *Lord are there few that be saved? Strive*  
*to enter in at the strait Gate, for many will seek to enter*  
*in*

*in, and shall not be able*, Luke xiii. 23, 24. We must therefore in order to obtain everlasting Life, be very careful in our Duties, since many who pretend to go to Heaven, will be sent to Hell: The ancient Rabbins, to make us sensible of this Truth, said, that Paradise and Hell are close to one another, being only parted by a Wall, and that the Distance between them is but the Breadth of three Fingers, even but the Thickness of a Thread.

THE Story of the *Jew of Worms*, who after his Death appear'd to Rabbi *Ponim*, telling him he was in high Esteem in Paradise, and answering, when the Rabbi asked him, “Thou wert but look’d upon in  
“this World as an insignificant *Jew*, what good Work  
“didst thou, that thou art thus esteemed? I will tell  
“thee the Reason of the Esteem I am in, it is, because  
“I rose every Morning early, and with Fervency utter’d my Prayers, and offer’d the Grace from the  
“bottom of my Heart;” is related in order to teach us that there is no respect of Persons with God, but that the Poor as well as the Rich will enjoy the Felicity of the Paradise, if they are careful to maintain good Works: The Moral Inference they draw from this,  
“Wherefore let every one utter his Prayers with Fer-  
“vency, for then it will go well with him in the other  
“World;” as well as these useful Maxims, That in order to be made worthy to enjoy the Happiness of the Paradise, and to avoid the Punishment of Hell, all *Israelites* ought to be circumcised; to believe the XIII. Articles of their Faith; to study the Law and to keep it, to feast on Sabbath-Days, to give Alms, to exercise Hospitality towards Strangers, to repeat three times every Day the 145th Psalm, to pay Tribute, Taxes, Tolls and Customs, and to suffer Poverty, shew, the Rabbins did not believe there was any Distinction between the Rich and the Poor, but maintain’d, that Heaven could be obtain’d only by good Works.

THE Passage in the Treatise *Hakkodesh*,<sup>c</sup> where it is said, that when a Child is still in the Mother's Womb, one placeth on its Head a burning Candle, by which it may view the World from one End to the other, that early in the Morning the Angel conveys it into Paradise, and in the Evening into Hell, to behold the Righteous and the Wicked, with their Rewards and Punishments, and that Children having a View of them, are from thence exhorted to a good Life before they are born; means no more than that Men have innate Faculties and Ideas, and that a serious Consideration of the Joys of Heaven, and of the Torments of Hell, is one of the strongest Motives to induce us to be Righteous, in order to our own Happiness.

THE Apparitions of the Dead, whereof the *Jewish* Rabbins give us several Instances; the Conversations Rabbi *Ponim* had with a deceased *Jew* at *Worms*, *Turnus Rufus* with the Ghost of his Father, and R. *Akiva* with one condemned after Death to fetch Wood for Fuel to the Fire of Hell<sup>f</sup>. The Notion that even the Righteous are conducted thro' Hell, in order to be purified in the fiery River *Dinnur*,<sup>g</sup> that in the same Manner as some Vessels in order to their being cleans'd require only to be wash'd in cold Water, others in hot Water, and others again to be made red hot in the Fire, so the Souls polluted with Sins, must be cleans'd from their Stains in Hell, where they are to suffer more or less, and to remain a longer or a shorter time according to the Number or Degrees of their Transgressions,<sup>h</sup> and that the Souls can never be perfectly cleans'd in the Lower Hell, but must go from thence to the Upper Hell in order to be purified, after which the Holy and Blessed God will let them enter into the Paradise<sup>i</sup>. The Means by which a Son may release his Father and his Mother out of Hell, by reciting the *Shema* (i. e.

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[c] Tradit. of the Jews, Vol. II. p. 22. [f] Ibid. p. 19. 58. 62.  
[g] Ibid. p. 53. [h] Ibid. p. 44. [i] *Avodah Hakkodesh*, fol. 47.



the Passage of *Deut.* vi. 4.)<sup>k</sup> or by saying publicly the Prayer *Kaddish*<sup>l</sup>. The total Redemption of all the Wicked from Hell, either, when they hearing *Zerubabel* the Son of *Shealthiel* standing before the Blessed God say the Prayer *Kaddish*, with a Voice that passeth from one End of the World to the other, they shall answer out of Hell and say *Amen*,<sup>m</sup> or at the general Resurrection of the Dead,<sup>n</sup> are Tenets which the *Jews* borrowed from the Heathens, as will appear to any one who carefully compareth the Notions of the Rabbins with the Writings of the Philosophers and Poets.

MORAL as well as Theological Truths were taught by the *Jewish* Rabbins in making use of Fables and Allegories. It is evident from the original Nature and Reason of Things, that Moral Good and Evil, Just and Unjust, Honest and Dishonest are not arbitrary Notions invented by the Wit of Men, or established by the Authority of the People, but must be so by their own Nature: No Man, not even the most profligate of Men, is utterly insensible of this Difference of Good and Evil, as may be proved from the Judgment of his Conscience upon his own past Actions, and from that he passeth upon the Actions of Others. As the Will of God always determineth him to act according to the eternal Reason of Things, so all Rational Creatures are obliged to govern themselves by the same eternal Rule of Reason. This Obligation is called the Law of Nature, which is of universal Extent, and everlasting Duration, but Man may be hinder'd from discovering this Law by Carelessness and Want of Attention, or misled by Prejudices and false Notions, or enticed by Sensual Appetites and Passions: The *Jewish* Rabbins, in order to teach us these Truths said, that all the time the Infant is in the Mother's Womb, it is instructed in the Law, as it is said *Prov.* iv. 4. but as soon as it is born, there cometh an Angel and hits it on the Mouth, and

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[k] Tradit. of the Jews, Vol. II. p. 64, 65. [l] Ibid. p. 65.  
[m] Ibid. p. 68, 69. [n] Emek Hammelech, fol. 138.

causes it to forget the Law, for we read *Gen. iv. 7. Sir-  
lieth at the Door*; and when the Child grows up, it is  
like one that hath lost Something, and endeavours to  
find it; he looks for the Law with the Lanthorn of his  
Understanding, and by that Means finds all the Wisdom  
and Knowledge which he had lost.<sup>o</sup>

THE Religious Observation of the Sabbath in order  
to commemorate the Works of the Creation, and the  
Deliverance of their Fathers out of the Land of *Egypt*,  
was always look'd upon among the *Jews* as one of their  
chief Duties: The Rabbins to enforce the Motives and  
Obligation, to keep holy the Sabbath-day, not only  
said that keeping the Sabbath is equal to keeping the  
whole Law,<sup>p</sup> that whosoever keeps it shall receive Re-  
mission of Sins, because it is said, *Isaiah lvi. 2. Blessed  
is the Man that keepeth the Sabbath from polluting it* (read  
not *mechallelo* from polluting it, but *mecho lo* Forgiveness  
of Sins is prepared for him) and that<sup>q</sup> he who takes three  
Meals on a Sabbath-day, delivers himself from three  
Misfortunes, the Pains which the Righteous are to suf-  
fer in the Days of the *Messiah*, the Punishment of Hell,  
and<sup>r</sup> the War against *Gog* and *Magog*: They even pre-  
tend, that the Sabbath is to the Wicked in Hell a Day  
of Rest, and invented the Story of *Turnus Rufus*, who  
was convinced of the Necessity of keeping the Sabbath  
by R. *Akkiva's* telling him, Go to the Southsayers and  
Sorcerers, they will make their Divinations well enough  
every Day of the Week, but on the Sabbath they can-  
not; by his perceiving a Smoak ascend continually from  
his Father's Grave, except the Sabbath-day, and by his  
Conversation with the Ghost of his Father, rais'd out  
of his Grave by Necromancy, who told him, Every  
one that keepeth not the Sabbath in a becoming Man-  
ner in his Life-time, shall when he cometh to Hell  
amongst us, observe it against his Will, for we are pu-  
nish'd on every working Day, but on the Sabbath we

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[o] Tradit. of the Jews, Vol. I. p. 36. 37. [p] *Pesikta Sotazza.*  
fol. 58. [q] R. Bechai in *Pentat.* fol. 91. [r] *Megil. Shabbath* fol. 118  
have

have Rest.<sup>f</sup> Yet to shew, they did not believe that what is ritual in the Commandment concerning the Sabbath is of perpetual and universal Obligation, binding all Men, they said that the Holy and Blessed God gave the Law to the Children of *Israel* publickly, but the Precept relating to the Sabbath he gave them in particular and secretly, according as it is said *Exod. xxxi. 17. Between me and the Children of Israel*<sup>t</sup>. They add that all the Children of *Noah* in keeping holy the Sabbath-day, far from deserving any Reward, are guilty of Death.<sup>u</sup>

PRAYERS and Alms were also recommended by the *Jewish* Rabbins, not only in Precepts, but also in Allegories and Fables. They say that by Prayers<sup>w</sup> we obtain Forgiveness of Sins, and are delivered from Hell, that they are in Lieu of Sacrifice<sup>x</sup> and that being in Captivity and having no High-Priest to atone for their Sins, no Altar to offer Sacrifices upon, no Temple to resort to, nothing remains to them but their Prayers<sup>y</sup>: To shew the Efficacy of Prayer, they relate the Fable of the *Jew of Worms*, who told Rabbi *Ponim* to whom he appeared, I rose every Morning early, and with Fervency utter'd my Prayer, for which Reason I now pronounce Grace in Paradise, and am well respect'd<sup>z</sup>. The Story of a pious Man who in a dry Season reliev'd a poor Man and gave him Alms, and who, because his Wife was angry with him for what he had done, went and tarried all Night in the Burying-ground, where he heard the Spirits of two deceased Girls talk together<sup>a</sup> is told with no other View, than to teach us this fundamental Truth and useful Lesson, that there is nothing lost by relieving the Poor, since Alms not only preserve from sudden Death<sup>b</sup> and deliver from Hell,<sup>c</sup> but are always attended with a special Blessing from Heaven.

[f] Trad. of the Jews Vol. 2. p. 38. [t] R. Menachem de Rekanat in Pentat. fol. 116. [u] Shemoth rabba fol. 116. [w] Jalkut Rubeni fol. 54. [x] Jalkut Chadaah. fol. 177. [y] R. Bechai in Pent. fol. 114. [z] Trad. of the Jews Vol. 2. p. 19. [a] Ibid Vol. 1. p. 240. [b] Talmud Bava bathra fol. 10. [c] Mennorath hammaor fol. 49.

HAVING thus examin'd the Traditions of the *Jews*, and explain'd the mystical Sense of several of them, one Question offers, *viz.* how it came to pass that the *Jewish* Rabbins were so oversond of Allegories, Parables, and dark Sayings? Besides, the general Custom of the Eastern Nations, we may assign two Reasons for it. 1. Their careful Endeavours to conceal and hide their Mysteries from the common People. 2. Their different Methods of explaining the Scriptures. It is sufficiently known, that the *Egyptian* Priests, in order to keep up their Authority and to raise their Reputation for Wisdom and Knowledge, were first desirous of making Discoveries, and then at Pains to find out Methods how to transmit them to their Descendants without imparting them to the Vulgar, from whom all Religious Institutes, all Sacred Learning and Knowledge was to be kept as a deep Secret. This was the Origin of Allegory and Parables, and the Foundation of their Hieroglyphics, Hieroglyphics, and Hierogrammatical Language. *Pherecydes* the *Syrian* so call'd, because he was a native of the Island *Syros* near *Ortygia*, where it was customary for the *Phenician* Ships to winter, made Use of the same Method: Having purchased from the *Phenicians* some Volumes of their sublime Philosophical and Theological Tracts and particularly the Prophecy of *Cham*, he deliver'd in Allegories what he learned from them, and *Isidorus* the Son of *Basilides*, in a Fragment which we find in *Clemens Alexandrinus*<sup>d</sup> saith, ' All those who pretend to teach Philosophy ought to know what *Pherecydes* meant by the winged Oak, and the Cloak of different Colours that covers it; and whatever else he has taken from the Prophecy of *Cham* : ' *Pythagoras* who in his Travels had seen *Pherecydes*, and been instructed by him, borrowed from him not only the Doctrine of the Transmigration of Souls, but also the Method of teaching by Allegories and improved it; with him Silence and Superstition made a necessary Part of

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[ d ] Clem. Al. Strom. L. 6.

his Institutions, and he affected Mysticism not only in his close reserved Manner of teaching, but even in his commonest Actions, *Plato* did the same, *Tatian* calls therefore <sup>e</sup> his Philosophy an Imitation of *Pherecydes*, and *Clemens Alexandrinus* <sup>f</sup> compares him to *Heraclitus* surnamed *Scoteinos*, because of the Obscurity of his Works. All the Philosophers in general conceal'd their real Opinions from the People, and communicated them only to their Disciples, their Books were distinguished in *exotericos*, and *esotericos* or *acroamanticos*, the first contained what they said in public, and *extra sindonem*, without the Curtain; the last what they taught their Disciples *intra sindonem*, behind the Curtain.<sup>g</sup> Even in the third Century after Jesus Christ the Disciples of *Ammonius* at *Alexandria* followed this Method and were continually allegorizing <sup>h</sup>, which *Origines* too much imitated.

As the Rabbins borrowed several Tenets from the Heathen Philosophers, so they followed their Method of concealing them from the People by wrapping them up in Fables, Allegories, and dark Sayings: The Author of the IVth Book of *Esdra's*, Chap. 14. tells us, The Lord commanded him to tell some Things publicly, and to conceal others, to publish the first of the two hundred and forty Rolls which were written, and to communicate the seventy last to the wise Men only, because in them is contained the Source of Understanding, the Fountain of Wisdom, and the River of Knowledge: We read in the Treatise *Halichot Olam*, that the Teachers among the *Israelites* had little Schedules, or Scrolls of Parchment, in which they set down all the Traditions, Sentences, Decisions, Statutes, and Mysteries, which they learned from their Masters, and that they call'd them מנחת סתרים, Volumes of secret Things <sup>i</sup>. Our Saviour acknowledges, that the Pharisees and the Scribes had the Key of Know-

[e] Dan. Heins. Not. ad Maxim. Tyr. Dissert. 29. [f] Clem. Al. Strom. p. 517. [g] Octav. Ferrarius Lib. de Sermonibus exotericis. p. 53. Jo. Schefferus de Philosoph. Italica c. 13. [h] Porphyry, Vita Plotini. L. 2. c. 52. [i] Halichot Olam. cap. 1.

ledge, but rebuketh them for having taken it away from the People, and shut up the Kingdom of Heaven against Men, not going in themselves, neither suffering them that are entring to go in. *Matth.* 23. v. 13. *Luk.* 11. v. 52. *Philo* speaking of the *Essenes*, whom he also calleth *Theραπευται*, saith, Ἐνὶ συνχάνοντες τοῖς ἱερῶσι γραμμασι, φιλοσοφῶσι τὴν πάσων σοφίαν ἀλληγοροῦντες. ἐπειδὴ σύμβολα τὰ τῆς Ῥητῆς ἐρμηνείας νομιζοῦσι φύσεως ἀποκεκρυμμένης ἐν ὑπονοίαις δηλαυμένης: Reading the Holy Scriptures, they apply to Philotophy, making use of Allegories handed down to them by their Ancestors, for they believe that under the plain Words are conceal'd Mysteries, which must be explin'd by probable Conjectures <sup>k</sup>. It is also well known that the Midrashim of the *Jews* are nothing but Allegories <sup>l</sup>.

ANOTHER Reason why the Jewish Rabbins were so overfond of Allegories, &c. was their different Methods of explaining the Scriptures: They pretended that besides the literal Sense every Passage had a mystical and hidden Sense; R. *Aben Esra*, who was instructed by the *Karaites*, and R. *Salomon Jarchi* declared for the literal Sense only; yet the former speaks of five different Methods of explaining the Scriptures, which were in Use among the Rabbins, R. *Ismael* saith there are XIII. מרות or Rules necessary to be observed in order to know the true Sense of the Law; R. *Eliezer* increates them to the Number of XXXII. Some go so far as to say, מפורסם בנינו כי שבעים פנים לתורה: It is manifest among us that the Law has seventy Faces or Senses: Their *Cabala* was a Kind of a symbolical System of Divinity, where not only Words are Signs of Things, but Things Emblems of other Things. They made use principally of four Methods. 1. נותריקון when they take each Letter of a Word for initial Letters of another Word, so the Word מִי כמוך באֱלֹהִים יהוה signifieth

[k] *Philo de vit. contemplat.* p. 293. [l] *Buxtorf Lexic. Chald.* in voce שבעים.

*Who is like you among the Gods O Lord*, *Exod. 15. v. 11.* 2. גמטריא, when they substitute to a Word, another Word, whose Letters taken for Cyphers make up the same Sum, so they substitute the Word משיח to the Words יבא שילה *Gen. 49. v. 10* because both make up the same Sum of 358. 3. תמורה, when they transpose the Letters of a Word, so the Word ישמח *Psf. 21. v. 2.* by Transposition is משיח, and the Word מלאכי *Exod. 23. v. 23.* makes by Transposition מלאכי. 4. צוריות, when they draw Inferences from the Figures and Characters of the Words which are inverse or Capitals. Every one sees that by making use of these Methods they may give to any Passage whatever Signification they please, and a honoured and learned Friend of mine has justly observed; we Christians might make use of the same Method against the *Jews*; without *Notaricon*, *Gematria*, or transposing any Letter: he has explained the Words *Psf. 1. v. 1.* אשר יה אֵישׁ, thus, אֵישׁ יה אֵישׁ אשר לא הלך בעצת אשר לאח לך בעצת, *Who is the God-Man who suffer'd for thee upon the Tree of Death*; for the Letter ת, was the Sign of Death.

LET us conclude with a serious Address to the *Jews*.

PEOPLE, whom God formerly had chosen for his Inheritance, but whom he has rejected and dispersed throughout all the World for their Unbelief; you expect a general Restoration: your Prophets promis'd it you: our *Messias* and his Apostles agree with them in this Particular: the wonderful Providence of God in preserving your Nation entire from mixture with others, wherever you are dispersed, seems to confirm your Expectation: The XIII. Articles of your Faith, if rightly explain'd, contain the true Doctrine of Christ, and may be subscrib'd by us Christians ourselves; for tho' you say in the Vth Article, That God is the only Object of Worship, and that no other may be ador'd or observ'd either as Mediators or Intercessors; it is manifest this is not levell'd against the only true Mediator, the Son of God, but against the great Number of Mediators and Intercessors  
for

set up by the Church of *Rome*, and the Commentary, tack'd to it in the *Bomberg* Bible observeth: That to remove all Idolatry, which is condemned by the Law and the whole Scripture, neither Angel nor Saint, nor Planet nor any Creature ought to be worshipped, and that no Mediators or Solicitors between God and Men ought to be set up. When you declare in the VIIth Article, that your Traditions came out of the Mouth of God to *Moses*, you in the same Time declare, that by these Traditions you only understand the Explication of the Precepts of *Moses*. The great Controversy between us and you is about the XIIth Article: You say, that there shall come a *Messias*, who shall be more worthy than all the Kings that were in the World before him; and we pretend that the *Messias* is come, but even this Question rightly stated, may easily be decided; You make a Distinction between the *Messias* the Son of *Joseph*, and the *Messias* the Son of *David*: you say the *Messias* the Son of *Joseph* will come first <sup>a</sup>: that his Appearance in *Galilee* shall be mean and despicable <sup>b</sup>; that he will pour out his Soul into Death, and reconcile the People of God by his Blood <sup>c</sup>; that he shall be raised from the Dead <sup>d</sup>; and be our Righteousness. <sup>e</sup> *Jesus* who was supposed the Son of *Joseph*, but who in Reality was the Son of *David*, has done whatever you expect your *Messias*, the Son of *Joseph* to do; he has fulfill'd the Scriptures; his Appearance was without Splendor; he explain'd the true Sense of the Law, and declared unto Men all the Counsel of God; he suffer'd for our Sins and died, being raised from the Dead by the Power of God he is our Righteousness; your Fore-Fathers saw him when he preached in their Synagogues and wrought Miracles; They saw him a second time sitting on the right Hand of Power, and coming in the Clouds of Heaven, when the Romans revenged his Blood upon them and upon their Children; You will see him, when after having embrac'd his Doc-

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[a] Talmud Treat. Succa Chap. Hachalil. Meorath hammaor fol. 81. [b] Jalkut Shimoni in Ec. 53. [c] Schene luchos habberit fol. 242. [d] Afcath Roshei. [e] Pesikta Rabbeitha fol. 63.



trine, a temporal Prince (whom if you will call *Messias* we won't dispute about Words) invested with his Authority and Power, shall free you from your Captivity, and lead you back to the Land promised to your Fathers; then you will say: *Blessed is he that cometh in the Name of the Lord*. Matth. 23. v. 39. But before this happy Event can come to pass, *Eliab*, one in the Power of God must come and *turn the Hearts of the Children to their Fathers*: You have turn'd your Hearts from your Fathers; you have abandon'd their Religion; you have disfigur'd it, taking in a literal Sense what was deliver'd to you in a mystical one you have lost the Key of Knowledge; this is the *Vail of Moses* that hangs over your Faces; if once this Vail is taken away, you will see clearly, that the true Religion of your Fore-Fathers agrees perfectly with ours: Three Prejudices hinder you particularly from embracing the Christian Faith: The Privilege you had and still pretend to have of being the only People of God: Your Zeal for your Traditions: And your Opinion that the Ceremonial Law being for ever obligatory, your Temple and carnal Worship shall be restored; but God, has he not very frequently declared in your Holy Writs that in the Days of the *Messiah* he would call the Gentiles into the Church and receive them into Grace and Favour? Read *Isa.* 2. v. 2. Chap. 11. v. 10. Ch. 49. v. 6. Ch. 60. v. 35. *Mic.* 4. v. 12. *Mal.* 1. &c. And the Author of *Ascatb Rosheh* in his Commentary upon *Jer.* 31. doth he not say that in the Days of the *Messias* the Jews and Gentiles will be One People, and call upon the Lord, to serve him with One Shoulder? Have we not shewn that the Traditions of your Fathers concerning the Doctrine of the ever blessed Trinity, the Angel *Metatron* or Son of God, his Incarnation and atoning for our Sins, if taken in their true Sense, perfectly agree with our Notions? Is it not evident that the Ceremonial Laws were not good in themselves, nor intended for all the World, but were given to One People, some of them being annexed to One certain Land, and others to a certain Place, as to the Tabernacle and Temple? Were they not often dispensed with, and could by

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Consequence not be of perpetual Obligation? When your Fore Fathers laid so much Stress upon these Laws, did not your Prophets, in order to undeceive them, declare unto them, that God took no Delight in their Sacrifice? Do you not find in the Old Testament many plain Insinuations of the designed Abrogation of the Ceremonial Law? Since Providence has secluded you for so many Ages from your Land, and from your Temple, which is utterly demolish'd and could never be rebuilt: you have no Sacrifices, nor Access to them, and your Worship as well as ours consists only in Prayers and Thanksgivings: If this your Worship is acceptable in the Sight of God, why do you wish for a Restoration of a Carnal Worship so difficult, so expensive and so burthensome; and if it is not acceptable, what Hopes can you have for eternal Salvation? May you examine these Things without Prejudice, and with due Attention; may the Wish of your great Prophet and Lawgiver *Moses* be fulfill'd: *O that they were wise, that they understood this, that they would consider their latter end.* Deut. 32. v. 29. *May the Salvation of Israel come out of Zion, then Jacob shall rejoice, and Israel shall be glad.*





THE  
*TRADITIONS*  
 OF THE  
**J E W S:**

With  
*The Expositions and Doctrines*  
 Of the  
**R A B B I N S.**



ENTHUSIASM on the one Hand, and a Spirit of Domination on the other, are, and have been ever, the Disgraces of the Priests of most Religions: But None are, or have been, more guilty on one Side, or more extravagant on the other, than the *Rabbins*, or Teachers among the *Jews*. The *Rabbinical* Domination and Enthusiasm will appear in the following Extracts from the best and most celebrated Writings of the *Rabbins*; a Set of Men, who, on the Foundation of the *Oral* Law, have erected for themselves an absolute Dominion over the Consciences and Understandings of the *Jews*; and publish'd, for Divine and Natural Truths, the grossest Falshoods and Absurdities that ever appear'd. This, perhaps, will appear very strange to the greatest Part of the *Christian World*; which, by Reason of the Scarcity of *Hebrew* Learning in it, is but little acquainted

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quainted with the *Rabbinical* Spirit or Writings; but the numerous Authorities we shall produce for the Truth of it, will, without Doubt, put it out of Question.

We shall begin with some Account of the *Talmud*; a Book which, as the *Jews* pretend, contains the *Oral* Laws, and other Secrets, which God communicated to *Moses*. It consists of two principal Parts; each of which is divided into several Books. The first Part, which they call the *Mishna*, may be reckon'd the Text. The other is a Sort of Comment on the Text; and was originally stiled *Gemara*. This Book hath been the Cause of infinite Contentions among the *Jews*; who have rent themselves into Parties, and involv'd themselves in innumerable Hardships and Calamities, for and against the Authority of certain Passages, and different Constructions of the Sense. And the more the *Jews* have been scatter'd and dispers'd, the more hath this Book been enlarg'd. *Rabbi Jehuda*, *Anno Dom.* 190. gathered all the Traditions, Expositions and Opinions, which had been generally receiv'd by the Synagogues in all Ages down to his own Time. And out of this Collection he compiled the *Mishna*. Three Hundred Years after the Destruction of the Second Temple, *Rabbi Jochanan* compos'd the *Gemara*; which, with the *Mishna*, makes up the *Jerusalem Talmud*.

After the *Jews* were settled in PERSIA, *Rabbi Asa* wrote another *Gemara*; which, being join'd with the *Mishna*, was call'd the *Babylonian Talmud*. The *Mishna* is written in pure *Rabbinical Hebrew*, but with such Brevity, that it is no easie Matter to understand it. And 'tis only understood by a small Number of *Jews*; and These, for the Sense, are forc'd to have Recourse to the Opinions and Explanations of the *Rabbins*. The *Jerusalem Talmud* is so dark and mystical, that it is but of small Use or Advantage to the Generality of the *Jews*. When they quote  
any

any Thing from the *Talmud*, they refer expressly to the *Babylonian*, or to that of *Jerusalem*.

Besides the Fables with which the *Talmud* is crouded, it contains many Matters directly contrary to HOLY WRIT, and even to the Nature of Things. Neither can the *Rabbins* themselves agree in their Opinions about it. And this Disagreement has occasion'd many Sects among the *Jews*, and made them, exclusive of other Dispensations, the most wretched People, among themselves, upon the Face of the whole Earth.

The *Talmud* being call'd the *Oral Law*, it will be proper to give the Reasons the *Jews* assign, why it was not reduc'd into Writing as well as the Law of *Moses*. And some *Rabbins* agree in the following :

“ When, *say they*, the Holy and Blessed God revealed himself to *Moses* on Mount *Sinai*, and there delivered to him the *Law* for the Children of *Israel*, he directed him to place the *Mishna*, the *Gemara* and the *Aggada* next in Order after the *Bible* ; and told him even the Questions that a Disciple might ask his Master. When *Moses* had learned all This from the Mouth of the Lord, and was commanded to communicate it to the *Israelites* , he address'd himself to God and said, Lord of the Universe, I will give it them in Writing. But the Lord answer'd him and said, I will not suffer it; for I know, they will be brought under Subjection to Idolaters, who will despise them and deprive them thereof. The *Bible* I will give them in Writing, but the *Mishna* and *Gemara* and the *Aggada* they shall receive from me by Word of Mouth only. For when the Nations of the World shall bring them into Subjection, they shall, by Means of the *Oral Law*, be distinguish'd from them. Moreover, the Lord said to the Prophet, If I give them the most of my Laws in Writing, they will be deemed Strangers. What then shall

## 4      *The Traditions of the Jews.*

“ I do with them ? I will give them the *Bible* in  
 “ Writing ; but the *Mishna*, the *Gemara* and the  
 “ *Aggada*, by Word of Mouth. That Sentence,  
 “ *Write these Words*, signifies the *Bible* ; and that,  
 “ *For after these Words*, signifies the *Talmud*.

Another *Rabbinical* Account of the *Talmud* runs thus :

“ The *Oral* Law was not deliver'd to us in Wri-  
 “ ting, because its Measure exceeds the Dimensions  
 “ of the World. For which Reason, the Holy and  
 “ Blessed God gave the Summary of it in Writing,  
 “ but the Explanation thereof, by Word of  
 “ Mouth.

In the Discourses or Comments of *Rabbi Eliezer*, there is another Reason mentioned ; namely, ” That  
 “ God, foreseeing, that the Nations of the World  
 “ would translate his Law into their several Languages if he should deliver it in Writing, did therefore deliver it to *Moses* by Word of Mouth only.”

Another *Rabbi* says : “ Do not imagine, that the  
 “ *Written* Law, is the Foundation or Ground-work ;  
 “ for, on the Contrary, the *Oral* Law is the Foundation ; and on this Law the Covenant was made :  
 “ As it is written, <sup>1</sup> *For after the Tenor of these*  
 “ *Words I have made a Covenant with thee*. And  
 “ therein is the Treasure of the Holy and Blessed  
 “ God. For he foresaw, the Children of *Israel* would  
 “ be exposed to many Calamities ; and that their  
 “ Books would be translated by the Heathens :  
 “ Therefore he would not suffer his Laws to be written. ”

The *Israelites*, it seems, were unwilling at first to receive the *Talmud*, or *Oral* Law. For *Raf Dimi*, the Son of *Chama*, in a Treatise entitled *Huóda Sára*, on these Words, *And they* ( namely the *Israelites* ) *stood at the nether Part of the Mount*,<sup>2</sup> expounds them thus :

(1) *Exod.* XXXIV. 27. (2) *Exod.* XIX. 17.

“ These Words, *says he*, inform us, that the Holy  
 “ and Blessed God covered the *Israelites* with the  
 “ Hill, as with a Bucket ; and said to them, *If you*  
 “ *receive my Laws, well ; if not, This shall be your*  
 “ *Grave.* And in a *Chaldean Translation* this 17th  
 Verse is thus render’d : *God brought forth the People*  
*out of the Camp, to meet the Majesty of the Lord ;*  
*and instantly the Lord of the World pluck’d up the*  
*Hill and hung it in the Air ; where it glitter’d like a*  
*Mirror, and they stood under it.*

As to the Place where *Moses* receiv’d the Law, ‘it  
 is the Opinion of the most celebrated *Rabbins*, that  
 it was in Heaven ; but that *Moses*, before his Arrival  
 there, met with strange Adventures : The Story of  
 which they thus relate : “ When *Moses* was to as-  
 “ cend on high, that is, to Heaven, a Cloud def-  
 “ cended and plac’d it self before him : But *Moses*,  
 “ our Instructor, not knowing whether he should  
 “ get upon or lay hold of it, presently the Cloud  
 “ was rent, and he went into it, and walk’d about  
 “ in it as a Man walks on the Earth : As it is  
 “ written in the Law, <sup>1</sup> *And Moses went into the*  
 “ *Midst of the Cloud.* But when the Door-Keeper,  
 “ *Kémuel*, (the Angel who is set over 12000 Angels  
 “ of Destruction, that stand before the Doors of  
 “ Destruction) met him, and angrily ask’d him,  
 “ *Whence, Son of Amram, this Desire of thine to pass*  
 “ *into the Place of Fiery Angels ?* *Moses* answer’d,  
 “ *I am not come of my self, but by the Will of the Ho-*  
 “ *ly and Blessed God, to receive the Law, and to car-*  
 “ *ry it down to the Israelites.* The Angel, notwith-  
 “ standing this Answer, opposing his Passage, *Mo-*  
 “ *ses* fell upon him, and struck him such Blows,  
 “ that he wounded and overcame him, and would  
 “ have destroy’d him from the Creation. Then  
 “ went *Moses* strait into the Firmament ; where he

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(1) Exod. XXIV, 18.

“ met the Angel *Hadarniel*. 'Tis fabled of this An-  
 gel, that he is Sixty Times Ten Hundred, or 60,000  
 Leagues higher then his Companion ; and that, with  
 every Word he utters, issue 12000 Darts of  
 Light. “ On his seeing *Moses*, he accosted him ve-  
 “ ry roughly : *Thou Son of Amram*, said he, *what*  
 “ *Business hast thou in the Place of the exalted Saints ?*  
 “ At these Words *Moses* was struck with such Fear,  
 “ that the Tears gush'd out of his Eyes ; and he was  
 “ ready to fall from the Cloud. But the Holy and  
 “ Blessed God took Compassion on him, and said to  
 “ *Hadarniel*, From the Day that I created thee,  
 “ thou hast been contentious. When in the Begin-  
 “ ning I intended to create Man, thou shewedst thy  
 “ self dissatisfied, and saidst to me, *What is Man that*  
 “ *thou regardest him ?* Thou didst then justly merit  
 “ my Anger, and I branded thee with my little  
 “ Finger ; yet art thou spiteful against him who is  
 “ faithful in my House, and whom I have call'd hi-  
 “ ther to receive my Law, which he is to carry down  
 “ to my Elect Children : For had it not been  
 “ for the Law which the *Israelites* are to receive,  
 “ thou hadst had no Habitation in the Firmament.  
 “ When *Hadarniel* had heard this, he address'd him-  
 “ self to the Holy and Blessed God, and said, Lord  
 “ of the World, Thou knowest, I was ignorant of  
 “ thy Permission for his coming hither. Now I  
 “ will be his Harbinger, and walk before him as a  
 “ Servant walks before his Master. When *Hadar-*  
 “ *niel* had spoke these Words, he ran and bended  
 “ himself to *Moses*, and went before him, till he  
 “ came unto the Fire of the Angel *Sandelson*. There  
 “ he spoke to *Moses* and said, Go back, for I dare not  
 “ tarry, lest the Fire of *Sandelson* should destroy me.  
 “ When *Moses* saw *Sandelson*, he trembled with  
 “ Fear, so that he was ready to fall from the Cloud;  
 “ and the Tears gush'd from his Eyes. Then he  
 “ pray'd to God for Mercy, and he was heard ; for  
 “ the



“ the Love God bore to *Israel*. And the Lord def-  
 “ cended from his Throne of Glory, and stood be-  
 “ fore *Moses* till he had passed the Fire of *Sandelson*.  
 “ This is the very Matter mentioned in *Exodus*,  
 “ And the Lord passed by before him and proclai-  
 “ med &c. When *Moses* had passed by *Sandelson*,  
 “ he advanced toward *Rigjon*, the fiery River, which  
 “ is set and kept in a Flame by ministring Angels;  
 “ and in which they all bathe themselves. This  
 “ River is of the Sweat of Animals; and its  
 “ Source is under the Throne of Glory. Presently  
 “ God led *Moses* from this River. And immediately  
 “ after, *Moses* was met by *Galizur*, surnamed *Rasiel*;  
 “ at the Sight of whom *Moses* trembled. But God  
 “ protected him. And when he had passed by *Ra-*  
 “ *siel*, he met with a great Company of Angels,  
 “ of dreadful Aspect, who surrounded the Throne  
 “ of Glory, and were the strongest and most mighty  
 “ of all the Angels. These Angels opposed him  
 “ by the fiery Breath which issued in Flames from  
 “ their Mouths, and were ready to consume him, be-  
 “ cause he was come to carry away the *Law*, which  
 “ they endeavour’d to keep in Heaven to themselves.  
 “ But the Lord, at that Instant, clothed *Moses* with  
 “ the Brightness of his Glory, and said to him, Since  
 “ they insist on keeping the *Law* to themselves, give  
 “ them an Answer. Then *Moses* thus address’d  
 “ them: It is written in the *Law*, *I am the Lord*  
 “ *thy God, that brought thee out of the Land of Egypt*.  
 “ Have you served in *Egypt*? Or have you been  
 “ carried from thence, that you have Need of a Law?  
 “ It is written, *Thou shalt have no other Gods but me*.  
 “ Have you any Idolatry amongst you, that you  
 “ want a Law? It is written, *Thou shalt not take the*  
 “ *Name of the Lord thy God in vain*. Have  
 “ you any Business among you, that requires

“ the Obligation of an Oath ? Again: It is said ”  
 “ *Remember the Sabbath, &c.* Have you any Labour  
 “ among you, that you have Need of Rest on the  
 “ Sabbath ? It is written, *Honour thy Father and*  
 “ *Mother.* Have you any Parents to honour and  
 “ respect ? It is written, *Thou shalt not kill.* Is there  
 “ any Blood shed among you, that you must have a  
 “ Law ? It is written, *Thou shalt not commit Adultery.*  
 “ Have you Women among you, that you want  
 “ the Restraint of a Law ? It is written, *Thou shalt*  
 “ *not steal.* Are there any Goods among you in  
 “ the Firmament, that you stand in Need of a Law ?  
 “ It is written, *Thou shalt not bear false Witness.*  
 “ Have you any false Witnesses among you, that  
 “ you must needs have a Law ? It is written, *Thou*  
 “ *shalt not covet.* Are there Houses, Lands or  
 “ Vineyards among you, that you want this  
 “ Law ? ”

Hereupon all the ministring Spirits renounc'd  
 their mistaken Pretension, and yielded to the  
 Words of the Living God, saying, *Lord our Ruler,*  
*how glorious is thy Name in all the Lands ! who exal-*  
*test thy Majesty above the Heavens !* And the Lord  
 taught *Moses* the Law in Ten Days.

“ Then did *Moses* descend again to the Earth, full  
 “ of Terror and Astonishment at the dreadful Ap-  
 “ pearance which the Angels made ; that is to say,  
 “ the Angels of *Sweat*, and the Angels of *Shaking*,  
 “ and of *Trembling* ; but he forgot all in an Hour's  
 “ Time. And the Lord spoke unto *Jesfiah*, the  
 “ Angel of the Covenant ; who thereupon deliver'd  
 “ the Law unto *Moses*, in Order and well secured.  
 “ All the Angels were instantly his Friends ; and  
 “ Every one presented him with some Medicine.  
 “ They also communicated to him the Secret of the  
 “ Names, arising from every *Parascha*, or Division,  
 “ of the Law ; shewing him likewise the Useful-  
 “ ness of the Law, and in what Manner it was to

be

“ be understood: For it is said, <sup>1</sup> *Thou hast ascended on high ; thou hast led Captivity Captive ; thou hast received Gifts for Men.* And the Angel of Death deliver’d also Something unto him : For it is written <sup>2</sup> *And he put on Incense, and made an Atonement for the People.*

“ The glorious Use of the Names, arising as already observed, from the Division of the Law, given him by *Jesiffa*, the Angel of the Law, and *Metátron*, the Prince of Countenance, he communicated to *Eliezer* ; and *Eliezer* to his Son *Phineas*, who was a great and excellent Priest.

The Jews spend more Time in Meditation and Prayers every *Monday* and *Thursday*, than on any other Day of the Week, on Account of the receiv’d Opinion amongst them, that on those Days *Moses* ascended to and descended from Heaven. And thus say the *Rabbins*, “ On *Mondays* and “ *Thursdays* we are to pray more than on other “ Days, because *Moses*, our Teacher, ascended on “ a *Thursday* to Heaven, where he received the “ Tables of the Law, and Remission and Pardon “ for the Sins *Israel* had committed in erecting a “ Golden Calf: And on a *Monday* he descended.” Rabbi *Ismael* says, “ *Metátron*, the Prince of “ Countenance, inform’d me, that *Moses*, when he “ ascended on high, learn’d the Law in the Seventy “ Ways of the Seventy Languages, as also the “ Prophets and *Hagiographa*, or the Remainder of “ the Old Testament. Of all which *Moses* made “ himself Master in Forty Days ; but forgot it in “ one Hour. Whereupon God sent him *Jesiffa*, “ the Angel of the Law, to instruct him again. “ And *Moses* thankfully received his Instructions.”

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(1) Ps. LXVIII. 18. (2) Numb. XVI. 47.

But *Rabbi Eliezer* gives a quite different Account of his Matter. His Words are these: "The sixth  
 " Time that the Lord came down from Heaven,  
 " was, when he descended upon Mount *Sinai*, as  
 " we read. <sup>1</sup> *And the Lord came down upon Mount*  
 " *Sinai, on the Top of the Mount, &c.* On the sixth  
 " Day of the Month of *May*, the Lord appear'd on  
 " Mount *Sinai*. The Mount was pluck'd out of its  
 " Place: and after the Heaven was opened: the  
 " Top of the Mount went into it; and Darknefs  
 " covered the Mount. But the Lord sat on his  
 " Throne; and his Feet rested upon the Darknefs;  
 " as it is said, <sup>2</sup> *He bowed the Heavens also and*  
 " *came down; and Darknefs was under his Feet.*

The speculative *Rabbins* have been very inquisitive to discover how it was possible for *Moses* to distinguish Day and Night whilst he was in Heaven. *Rabbi Eschai*, in his Exposition on the Five Books of *Moses*, when he comes to these Words, <sup>3</sup> *And he was there with the Lord Forty Day and Forty Nights*, gives his Opinion upon the Enquiry, how *Moses* could distinguish the Time either of Day or Night? saying: "When the Holy and Blessed God gave  
 " *Moses* the *Written Law*, *Moses* knew it was Day.  
 " And when God instructed him in the *Oral Law*,  
 " he knew it was Night; for Day and Night are  
 " alike before God, as it is written, <sup>4</sup> *And the Light*  
 " *dwelleth with him.* And again, <sup>5</sup> *The Darknefs*  
 " *hideth not from thee; but the Night shineth as the*  
 " *Day.* We read farther in *Medrash*: When *Moses*  
 " saw the Planets and Stars bow before the Lord,  
 " he knew it was Night; but when the Sun bowed  
 " before the Lord and worship'd him, he knew it  
 " was Day; as it is written, <sup>6</sup> *And the Host of*  
 " *Heaven worshipped thee.*" In the *Falkut Shimoni*,

(1) Exod. XIX. 20. (2) 2 Sam. XXII. 10. (3) Exod. XXXIV. 28.  
 (4) Dan. XI. 12. (5) Ps. CXXXIX. 12. (6) Nehem. IX. 6.

on the Psalms and the Five Books of Moses, are these Words: “ When *Moses* observ’d, that the Angels praised God with the Word HOLY, he knew it was Day; but when they praised him with the Word BLESSED, he concluded it was Night. Also when he saw the Angels prepare the *Manna*, design’d for the *Israelites*, he reckon’d it was Day; and when the *Manna* was sent down, he conjectur’d it was Night.

In the *Talmud* are many Things which are contradictory, and are confess’d to be so by the *Rabbins*: yet the *Jews* receive it as the Word of God; and ’tis strenuously maintain’d to be so in the *Jewish* Treatise entitled *Lefárjeb*; where it is said: “ If *Moses* our Teacher, on whom be Peace, had not struck the Rock, there would have been no Dissension among the *Israelites*; but, on the contrary, every Thing would have agreed in perfect Harmony.” And on these Words, *Is not my Word like a Hammer that breaketh the Rock to Pieces?* there is the following Exposition: “ The Meaning here is, that the Words of the *Law* are like Sparks of Fire, issuing from a Rock that is struck with a Hammer. The Rock, struck with a Hammer, is the Case, that the *Law* is under various Interpretations; that is, the striking on the Rock is the Cause of so much Difference, and that the Comments on the *Law* are so numerous. Moreover, with Regard to the Waters of *Strife*, *Moses* our Teacher, on whom be Peace, struck the Rock; which was the Reason that the *Israelites* differ’d in their Interpretations of the *Law*, so that what One allows in it, another forbids. One reckons a Thing clean, which another says is unclean.” In *Falkuth chadasch*, in the Part entitled *Torab*, it stands thus: “ If *Moses* had not struck the Rock,

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(1) Jerem. XXIII. 29.

“ the *Law* would have been learnt without Trou-  
 “ ble, without Contradiction, and without Discord.  
 “ but it is said, <sup>1</sup> *And he beat the Rock, and the Wa-*  
 “ *ter fell down by Drops.* Therefore those who learn  
 “ the *Law*, are like a Hammer that beats the Rock;  
 “ they can make no certain Conclusions about it,  
 “ and have it only by Drops.

In a *Talmud* Treatise, which is intitled, *Sôta*, and  
 in *Sanhedrin*, it is said, “ Afterwards the Disciples  
 “ of *Schammai* and *Hillels* encreased; who, not per-  
 “ forming the Service they were appointed to, did  
 “ cause Discord to encrease among the *Israelites*; so  
 “ that the *Law* was, as it were, divided among them.  
 In Another *Talmud* Treatise, entitled *Cholin*, the Con-  
 tradictions in the *Jewish* Writings and Traditions  
 are imputed to Pride; for there it is said, “ From  
 “ the Time that Pride became predominant, Strife  
 “ and Contention encreased withal.

In another *Talmud* Treatise, *Erûvin*, is the follow-  
 ing Passage, Word for Word: “ It is mentioned by  
 “ *Rabbi Abba*, that *Samuel* said, Three Years has  
 “ the House of *Schammai* and the House of *Hillels*  
 “ been at Variance. But when at a Time one of  
 “ them affirm’d, he was in the Right; and the other  
 “ was as positive, that himself was in the Right, a  
 “ Voice came from Heaven and said, What both  
 “ *Schammai* and *Hillels* teach, is the Word of God,  
 “ and the Preheminence given to the House of *Hil-*  
 “ *lels* is unjust.

In another *Talmud* Treatise, entitled *Chagige*,  
 we find the following Passage: “ The Men of the  
 “ Congregation are the Disciples of the Wise, who  
 “ are summon’d together to study the *Law*. These  
 “ differ in their Opinions; One holding one Thing  
 “ clean; another holding it unclean. One forbids  
 “ what another allows. One judgeth this right,

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(1) Num. XX. 11.

“ which

“ which another judges to be wrong : How then can  
 “ I be instructed in the *Law*? The Text it self allows  
 “ these Differences ; saying , These Precepts are  
 “ given by one Pastor. One God has dictated them.  
 “ One Preserver and Governor has said them. They  
 “ proceed from the Mouth of the Lord of all  
 “ Works, the ever blessed God ; as it is said, *And*  
 “ *God spake all these Words.* Then let thy Ear be  
 “ like unto a Funnel ; and prepare thy Heart to  
 “ receive the Words of Those who disallow, as well  
 “ as the Words of those who allow ; the Words  
 “ of those who esteem some Things to be wrong  
 “ and the Words of those who esteem them to be  
 “ right ”. And in the Book call’d *Ammudeba Shí-*  
*fa* in the Part entitled *Ammud harevy*, it is written :  
 “ And altho’ a Thing is forbid by one, which is al-  
 “ low’d by another, nevertheless it is on both sides  
 “ the Word of God, and may on proper Occa-  
 “ sions, be clearly prov’d to be so.

Nay the *Jews* go farther, and affirm, that the con-  
 tradictionous or controverted Matters in the *Talmud* were  
 deliver’d unto *Moses* by God in Mount *Sinai* ; as may  
 be seen in the *Falkut Chádash*, in the Part entitled  
*Luchóth*, where ’tis said, that *Moses* received the  
*Law* on Mount *Sinai*, and even the Controversies  
 between *Schammai* and *Hillels*.

Moreover, it is the Opinion of the *Jews*, that the  
*Law* was in Being before the Creation of the World ;  
 and that *Adam* knew it, and likewise some of his  
 Offspring, before it was promulg’d on Mount *Sinai*.  
 That it was in Being before the Creation Rabbi  
*Elieser* affirms in the following Account : “ Seven  
 “ Things were created before the World ; namely,  
 “ the *Law*, *Hell*, *Paradise*, *the Throne of Glory*, *the*  
 “ *Temple*, *Repentance*, and *the Name of the Messias*.  
 “ How is it prov’d, that the *Law* was before the

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(1) Exod. XX. 1.

“ World? From what is said in *Prov.* VIII. 22. *The*  
 “ *Lord possessed me in the Beginning of his Way, before his*  
 “ *Works of Old.* How is it prov’d that Hell is older  
 “ than the World? From *Is.* XXX. 33. where it  
 “ is said, *For Tôphet,* (which signifies Hell-Fire,) *is*  
 “ *ordain’d of Old*; or from yesterday, intimating *be-*  
 “ *fore the Creation of the World.* How is the same  
 “ prov’d of Paradise? From *Gen.* II. 8. where it is  
 “ said, *And the Lord God planted a Garden in Eden,*  
 “ *Mikkêdem* i. e. *from Eternity.*” as *Rabbi Elieser*  
 would have it understood; but here the Sense of  
 it is, *towards the East.* “ How is it prov’d of  
 “ the *Throne of Glory*? From *Psalms* XCIII. 2. *Thy*  
 “ *Throne is established of Old.* Where the Words  
 “ of Old signify from *Everlasting.* How is the *Tem-*  
 “ *ple* prov’d to be more ancient than the World?  
 “ From *Jerem.* XVII. 12. *A glorious high Throne*  
 “ *from the Beginning is the Place of our Sanctuary.* The  
 “ Meaning of the Words, *from the Beginning,* is, *from*  
 “ *before the Creation of the World.* How is the same  
 “ prov’d of *Repentance*? From *Psalms* XC. 2. 3. *Before*  
 “ *the Mountains were brought forth &c. taschéf énosch,*  
 “ i. e. (as it is here falsely renderd,) *didst thou make*  
 “ *that Men should repent.* How is it prov’d of the  
 “ Name of the *Messias*? From *Psalms* LXXII. 17.  
 “ *His Name shall endure for ever.* and from *Micah*  
 “ V. 2. *But thou Bethlehem Ephratah, tho’ thou be lit-*  
 “ *tle among the Thousands of Judah, yet out of thee shall*  
 “ *he come forth unto me, that is to be Ruler in Israel,*  
 “ *whose Goings forth have been of Old, from Ever-*  
 “ *lasting.*

The *Talmud* gives the Space of Time, in which the  
*Law* was in Being before the Creation of the World.  
 ’Tis there said, that the Angels, when the *Law* was  
 given to *Moses*, expressed themselves to God to this  
 “ Effect: *What has Man, born of a Woman, to do with*  
 “ *us?* To whom God answer’d: *He is come to receive,*  
 “ *the Law,* They replied: *Wilt thou give to Flesh*  
 “ and



“ and Blood that acceptable and Sacred (Law,) which,  
 “ before the Six Days of the Creation, lay by thee 974  
 “ Times longer than the World has been created?

In the *Talmud* it is maintain’d, that *Adam* knew and kept the *Law* before his Fall. And in a Book call’d *Siphre Jasbenim*, mention is made of a Treatise, call’d *Sachuth Adam*, i.e. *Adam’s Innocence*, wherein ’tis said, *Adam* committed no Sin in eating the forbidden Fruit.

There are, in the *Talmud*, many other Fables and many Absurdities and ridiculous Quotations, as from Holy Writ. In a *Talmud* Treatise entitled *Sanhédrin*, we read concerning the Dust of the Earth, out of which *Adam* was form’d, thus: “ *Rab-*  
 “ *bi Allir* says. The Dust, out of which the First  
 “ Man was created, was gather’d from all the Cor-  
 “ ners of the Earth; as it is said <sup>1</sup> *Thy Eyes did see my*  
 “ *Substance yet being imperfect*; and again, <sup>2</sup> *The Eyes*  
 “ *of the Lord run to and fro’ over the whole Earth.*”  
*Rabbi Ofchája* has out of *Rof* a Quotation which says “ the Trunk of the first Man was taken out of  
 “ *Babel*; his Head out of the Land of *Israel*; and  
 “ his Limbs from the other Parts of the Earth.”  
*Rabbi Acha* says, “ The Posteriors of *Adam* were  
 “ taken out of *Akra* from *Agma*, a Place in *Baby-*  
 “ *lon*, as *Rabbi Solomon* will have it.” In the Dis-  
 course of *Rabbi Elieser*, it is affirm’d, “ That God  
 “ form’d *Adam* from the Earth which he had col-  
 “ lected from the Four Corners of the World.”

2. In *Berachóth*, a *Talmudic* Treatise, ’tis said,  
 “ that God form’d *Adam*, with a double Visage.  
 “ The Passage runs thus:” *Rabbi Jeremy*, Son of  
*Elieser*, says, “ God created the first Man with  
 “ Two Faces; as we read <sup>3</sup> *Thou hast fashion’d me be-*  
 “ *hind and before.*” Which Words *Rabbi Salomon*  
 explains thus; “ He made him with Two Faces,

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(1) Pf. CXXXIX. 16. (2) 2. Chron. XVI. 9. (3) Pf. CXXXIX. 5.

“ one before and the other behind ; and cut him in  
 “ Two Parts ; and out of one Part he made *Eve*.”  
 In the Treatise entitled *Erùvin*, we read, that *Adam*  
 “ had a double Face, from the Words <sup>1</sup> *Thou hast*  
 “ *fashioned me behind and before*. On these Words, says  
 “ the *Erùvin*, *Rabbi Salomon* writes thus : He divi-  
 “ ded him into two Parts ; for on the one Side he  
 “ was a Male, and on the other a Female.” In  
*Bereschith rabba*, in the eighth *Parasha*, we read these  
 Words: “ *Rabbi Samuel*, Son of *Nachmans*, said,  
 “ In the same Hour, wherein God created Man, he  
 “ made him with two Faces, and sawing him asunder,  
 “ made the Back part to each of them, one on this  
 “ Side, the other on that.

In a *Talmud*-Treatise, entitled *Chágiga*, we  
 find the following Account of the Size, in which  
*Adam* was created. “ *Rabbi Eliezer* says, that the  
 “ First Man reach’d from the Earth to the Firma-  
 “ ment of Heaven ; but that, after he had sinn’d,  
 “ God laid his Hands on him, and reduc’d him to a  
 “ less Size : As we read, <sup>2</sup> *And hast laid thine Hand*  
 “ *upon me*. *Rabbi Jebuda* asserts, that the *Raf* had  
 “ said, The First Man reach’d from one End of the  
 “ World to the other : As we read, <sup>3</sup> *Since the Day*  
 “ *that God created Men upon the Earth, from the one*  
 “ *Side of Heaven unto the other*. But, after he had  
 “ sinned, God laid his Hands on him, and reduc’d  
 “ him to a small Size : As we read, <sup>4</sup> *And hast laid*  
 “ *thine Hands upon me*. On the Words, *From the*  
 “ *one End of the World to the other*, *Rabbi Salomon*  
 “ writes thus : When he lay down, his Head was  
 “ in the East, and his Feet in the West.

The *Talmud* Treatise, entitled *Sepher Gilgú-  
 lin*, gives the following Account, where the Mem-  
 bers of *Adam*’s Body lay, when they were created :

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(1) Pl. CXXXIX. 5. (2) Pl. XXXIX. 5. (3) Deut. IV, 32. (4) Pl.  
 XXXIX. 5.

“ At the Instant of his Creation, his Head, Throat  
 “ and Neck, were in the Midst of *Paradise*, and his  
 “ Trunc, and other Members, in the other Parts of  
 “ the World ” Farther, in a Book entitled *Reschith*,  
*Cochma*, there is the following Account of *Adam*’s  
 Heel. “ The Ball of the Heel of the First Man eclips-  
 “ ed the Globe of the Sun.” In the *Jalkut Shimo-*  
*ni*, on *Genesis*, the Size of *Adam* is thus describ’d :  
 “ His Height, at his first Creation, was from the  
 “ Earth to the Firmament of Heaven. And when  
 “ the ministring Angels first beheld him, they trem-  
 “ bled for Fear, and immediately ascended to God,  
 “ and thus address’d him : O thou Lord of the Uni-  
 “ verse, there are two Principalities ; that is, there  
 “ are two Gods in the World. Whereupon God laid  
 “ his Hand upon Man, and reduc’d him to the  
 “ Length of a Thousand Ells. In *Sepher Gilgulim* the  
 Account stands thus : “ The First Man reach’d at his  
 “ Creation from one End of the World unto the  
 “ other ; but he was afterwards lessen’d to the Size  
 “ of One Hundred Ells. It is to be observ’d, that  
 “ at first, he was as tall as the Word is long ; and  
 “ a Hundred Years would be spent in travelling from  
 “ one End to the other.

In a little Treatise entitled *Pirki*, by Rabbi *Elie-*  
*ser*, we find, <sup>1</sup> that the whole Creation worship’d  
 the First Man. The Passage runs thus : ‘ The Length  
 “ of *Adam* was from one End of the World to the  
 “ other : As it is said, <sup>2</sup> *Thou hast fashioned me be-*  
 “ *hind and before.* The Word *behind*, signifies the  
 “ West ; and the Word *before*, the East. And  
 “ when he saw the Creatures which God had crea-  
 “ ted, he began to magnify God his Creator, and  
 “ said, O Lord, how great and how manifold are thy  
 “ Works ! he stood upon his Legs, and was form’d

(1) Chap. 2. (2) Pl. 139. 5.

“ in the Image of God. But when the Creatures  
 “ saw him, they were terrified, supposing him to be  
 “ their Creator, and came to worship him ; which  
 “ he perceiving, he said to them, ‘ You are come to  
 “ worship me ; but come, let us cloath our selves  
 “ with Strength and Glory, and accept him for our  
 “ King, who created us all ; for ’tis the People  
 “ make a King, and not the King by himself. And  
 “ *Adam* went forth and acknowledg’d God for his  
 “ King ; and the whole Creation follow’d him, and  
 “ said, *The Lord is cloathed with Majesty.*’

Concerning the Angels who would have worship’d  
*Adam*, we have, in the Treatise entitled *Nishmat*  
*Adam*, and other Talmudic Treatises, the follow-  
 ing Relation : “ When God created the first Man,  
 “ the ministring Angels were deceived in him, and  
 “ were about to say to him *Holy*, &c. supposing  
 “ him to be God. How did God undeceive them ?  
 “ He let a deep Sleep fall upon him ; by which they  
 “ knew he was Man, And this is what is written, “  
 “ *Cease ye from Man, whose Breath is in his Nostrils,*  
 “ *for wherein is he to accounted of ?* ” A little after,  
 “ ’tis said, “ In Truth, *Adam* was look’d upon as  
 “ a Divine Being ; for the Balls of his Heels hid  
 “ the Light of the Sun. ” In *Sepher Gilgulim* we  
 find the like Passage, with the following Addition :  
 “ How much more would the Glory of his Face  
 “ (*obscure the Light of the Sun.*) And this was the  
 “ Cause of the Mistake of the ministring Angels  
 “ when they first beheld him. For the Removal of  
 “ which Mistake, God caus’d a deep Sleep to fall  
 “ upon *Adam* ; which, as it was a humane Property,  
 “ let them see his *humane* Nature.

In *Sepher Chasidim* we find the following Passage :  
 “ The First Man reach’d from one End of the

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(1) Pl. 93. 1. (2) Il. 2. 22.

“ World to the other. And the Minist’ring Angels  
 “ were ready to say to him, *Holy, Holy*, because he  
 “ fill’d the whole Earth. But God came and made  
 “ him less, and the Pieces of his Flesh, ( *which had*  
 “ *been taken from him, to make him less* ) were laid  
 “ round about him. Then said *Adam* unto God,  
 “ Why hast thou made Spoil of me? why dost thou  
 “ reject the Work of thy own Hands? As it is writ-  
 “ ten, ‘ *Thou hast laid thy Hand upon me.* Then  
 “ said God to *Adam*, I will restore thee. *Be fruitful,*  
 “ *and multiply, and replenish the Earth*, as thou didst  
 “ before. And this is the Foundation of the Saying  
 “ among us, *The Son of David doth not come, till all*  
 “ *the Souls of the Body of Man are finish’d, or have all*  
 “ *appear’d in the World.* For God said farther to  
 “ *Adam*, Take the Pieces and scatter them over the  
 “ Face of the whole Earth. And in every Place,  
 “ where thou shalt scatter them, shall they turn in-  
 “ to Dust; and all those Places shall be inhabited  
 “ by thy Seed. In the Place thou shalt pitch on for  
 “ thy Seed, the *Israelites*, there shall they dwell.  
 “ And this is What is referr’d to in *Jer. II. 6.*  
 “ *Through a Land which no Man had pass’d through;*  
 “ *and where no Man dwelt.* That is, there was no  
 “ Place where he sow’d not his Flesh.

Again: In a Talmud-Treatise, entitled *Chagiga*, ’tis said, that God, in the Beginning, created a Light, by Means of which *Adam* could view the World from one End to the other. The whole Passage is This: “ Rabbi *Eliezer* has said, *Adam*, by  
 “ that Light which God created in the Beginning,  
 “ view’d the World from one End to the other. ”  
 Of this Light, in the Great *Talkut Rubeni*, in the *Parasha Kitiffa*, it is thus written: “ God shew’d the  
 “ Light, which he created in the Beginning, to

“ the First Man ; by which Light the Man could  
 “ view the World from one End to the other. The  
 “ same Light God shewed unto *David* : On which  
 “ Account *David* prais’d him when he said : *How*  
 “ *great is thy Goodness which thou layest up for those*  
 “ *that fear thee!* The same Light was shewn to *Mo-*  
 “ *ses* ; who, by Means of it, could see from *Gilead* to  
 “ *Dan*. But when God saw the Approach of the  
 “ Three wicked Generations, namely, the Genera-  
 “ tion of *Enos*, the Generation of the *Flood*, and the  
 “ Generation of *Confusion* ( at the Building of the  
 “ Tower of *Babel* ) he hid this Light. To *Moses*  
 “ he gave it for the Space of three Months. But  
 “ when *Moses* repair’d to *Pharaoh*, he took it from  
 “ him ; but gave it him again on Mount *Sinai*.  
 “ *Moses* made use of it daily : And the Children of  
 “ *Israel* were not able to approach him till he had  
 “ covered his Face with a Vail.

8. The Talmud-Treatise, entitled *Sanhedrin*,  
 mentions how long *Adam* continued in Paradise. The  
 Passage is this : “ *Rabbi Acha*, the Son to *Channina*,  
 “ has said, The Day has Twelve Hours. In the First  
 “ Hour, the Dust, of which *Adam* was form’d, was  
 “ brought together. In the Second, this Dust was  
 “ made a rude unshapely Mass. In the Third, the  
 “ Limbs were stretch’d out. In the Fourth, a Soul  
 “ was lodg’d in it. In the Fifth, *Adam* stood upon  
 “ his Feet. In the Sixth, he assign’d the Names  
 “ ( of all Thing that were created. ) In the Seventh  
 “ he receiv’d *Eve* for his Consort. In the Eighth,  
 “ Two went to Bed ; and Four rose out of it ( the  
 “ Begetting and Birth of two Children in that Time ; name-  
 “ ly *Cain* and his Sister. ) “ In the Ninth, he was for-  
 “ bid to eat of the Fruit of the Tree. In the Tenth,  
 “ he disobey’d. In the Eleventh, he was tried,  
 “ convicted, and sentenc’d. In the Twelfth, he was  
 “ banish’d, or driven out of the Garden.

In the Treatise, entitled *Beresbitb rabba*, in the Twenty-second *Parasha*, we have the following Account of the first Generating of Children: “ *Rabbi Elieser*, the Son of *Asaria*, said, Three Miracles happen’d on the same Day. For, on the same Day they ( *Adam and Eve* ) were created, they lay together ; and on the same Day *Eve* brought Children into the World. *Rabbi Jehosha*, the Son of *Korcha*, has said, Two went to Bed ; and Seven rose out of it, ( *that is to say, five Children were born, namely* ) *Cain* and his Twin ( *that is, his Sister* ) and *Abel*, with his two Twins, ( *or Sisters* ).

A Treatise entitled *Emeck hammelech*, in the 43d Chapter, gives the following Account of the Eating the forbidden Fruit: “ The Serpent was envious of *Adam*, on Account of *Eve*. And having polluted her, he inveigled her to eat of the forbidden Fruit. As soon as she perceiv’d she was entangled in the Net *Jezzer bara*, i. e. *Evil Nature*, she sought to draw *Adam* into the same Snare ; and having given him of the Fruit, he eat of it : As it is written in *Gen. III. 6. And she gave also unto her Husband, and he did eat*. When he had eaten thereof ignorantly, he went and eat of it presumptuously, being presently govern’d by *Jezzer bara*, i. e. *Evil Nature*. She, ( *Eve* ) gave also of the Fruit to every Animal to eat ; and by that Means drew them all into the same Snare with her self ; excepting one Bird, which is call’d *Chol*, and is mentioned in *Job, XXIX. 18. And I will encrease his Days like unto Chol’s* ” ( *understood of the Bird Phœnix.* ) And the *Zeéna ureéna* says, “ And she ( *Eve* ) gave to all Beasts, both wilde and tame, and to the Birds, to eat of the same Apple. *Rabbi Ilden* says, the Bird *Chol* liveth a thousand Years ; and that, when she hath liv’d up to that Time, she falls away ; her Feathers drop off ; and she is reduc’d

“ reduc'd to the Size of an Egg. Then does her  
 “ Youth return, and she grows again.

’Tis said of *Adam*, in several Talmud-Treatises, that he had Coition with every Kind of Beast, before he cohabited with *Eve*. For Instance, in a Talmud-Treatise, entitled *Jeramoeth*, there is this Passage, “ Rabbi *Elieser* has said, What is that  
 “ which is said in *Genesis* II. 23. *Bone of my Bone,*  
 “ *and Flesh of my Flesh*. This Passage teacheth us,  
 “ that he (*Adam*) had Coition with Beasts, both  
 “ wild and tame, of every Kind; but his Mind  
 “ could not be satisfied ’till he cohabited with *Eve*.” In the Treatise, entitled *Zeéna Ureéna*, we have the following Account, ’Tis said by Some of the Sages,  
 “ That the First Man had carnal Knowledge of all  
 “ Animals, but could not be induc’d to chuse  
 “ any one of them to be his Wife.” In *Jalkut Chadaash*, another Treatise, ’tis said, “ The First  
 “ Man was stain’d with three Crimes; namely,  
 “ Fornication, Bloodshed, and Idolatry.” In the little *Jalkut Rubeni*, in the Part entitled *Mitha*, Numb. 8. there is the following Passage quoted out of the *Asara Maamaróth*, “ *David* transgress’d like  
 “ the First Man, and was guilty of Idolatry, For-  
 “ nication and Bloodshed.

But the *Jews* carry their idle Notions of the Wickedness of *Adam* to a greater Extravagance; For They charge him with forsaking *Eve* for the Space of One Hundred and Thirty Years, and cohabiting all that Time with Female Devils; and charge *Eve*, likewise, with cohabiting, during his Absence, with Male Devils. These Charges of the *Jews*, against our first Parents, particularly appear in *Bechai’s* Comment on the five Books of *Moses*, in the *Parascha Beraschith*; where ’tis said, That “ for all the  
 “ Space of One Hundred and Thirty Years, dur-  
 “ ing which *Adam* forsook his Wife, Female Spi-  
 rits



“ rits were enamour’d of him ; and he lay with  
 “ them ; and they brought forth Males : And Male  
 “ Spirits were enamour’d of *Eve*, and lay with  
 “ her ; and she brought forth Females.” In the  
*Talkut Shimoni*, upon *Genesis*, we have the following  
 Account, “ In those Years, during which the Man  
 “ was banish’d, he begat a Generation of Devils,  
 “ Spirits, and Hobgoblins ; as we read, \* Adam  
 “ liv’d One Hundred and Thirty Years, and begat a  
 “ Son in his own Likeness, after his own Image.  
 “ For during that Time he begat None after his  
 “ own Image : In that Time he begat Devils,  
 “ and other evil Spirits, but Nothing of the Human  
 “ Kind.” But in *Emek Hammeleck* there is a quite  
 different Account of the Manner in which *Adam*  
 passed the said One hundred and thirty Years ; and  
 ’tis this, “ Rabbi *Shimeon* has said, There is No-  
 “ thing to be compared to Repentance. This is evi-  
 “ dent from the First Man ; who was guilty of three  
 “ Capital Crimes ; namely, Idolatry, Fornication,  
 “ and Bloodshed : Yet God accepted of his Re-  
 “ pentance, as it is well known : And *Adam* was a  
 “ great Penitent, since, for the Space of One hun-  
 “ dred and thirty Years, he stood in the River *Gi-  
 “ chon* fasting.

In a Talmud-Treatise, entitled *Avoth*, written  
 by Rabbi *Nathans*, there is a ridiculous Account of  
*Adam*’s Intention to eat Hay (or Grass) with his Asfs,  
 out of the same Rack. The Passage is this, “ When  
 “ God had said to the first Man, *Gen. III. 18. Thou*  
 “ *shalt eat the Herb of the Field*, the Man trem-  
 “ bled throughout every Limb, and said, O Lord  
 “ of the World, I and my Beast (i. e. Asfs) will eat  
 “ out of one Rack. Then God said to him, *Because*  
 “ *thy Limbs did tremble, in the Sweat of thy Brows*

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\* Gen. 5. 3.

“ *shalt*

“ *shalt thou eat Bread.* This Fable has likewise a Place in a Talmud-Treatise, entitled *Pisachim*; and runs there thus, “ When God had said to *Adam*, “ *Thorns and Briars shall it (the Earth) bring forth unto thee* <sup>1</sup>, Tears flow’d down his (*Adam’s*) Cheeks; and he said, *O thou Lord of the World, I and my Afs will eat out of the same Rack.* But the Lord saying to him, *In the Sweat of thy Brows shalt thou eat Bread*; he was again at Rest.

I shall now shew, from *Jewish* Writers, the Notions of the *Jews* concerning the Knowledge or Learning of *Adam*. In the Twenty first Chapter of a Treatise, entitled, *Avodath Hakkodesch*, we have the following Account: The Theologists or Divines say, “ That (the Angel) *Rasiel* was his (*Adam’s*) Instructor or Teacher: When he was in Paradise (the Angel) *Ragiel* brought (*him*) from Heaven a Book; by means of which he conceiv’d mighty Things concerning the Upper Region; which Things were not conceived by the Angels of the Most High. And the Uppermost (*the Angels of Heaven*) assembled before him, to hear the deep and wonderful Secrets which were revealed in that Book; saying, <sup>2</sup> *Exalt thy self, O Lord, above the Heavens.* But the Instructor of *Sem* was (the Angel *Jophiel*).” And in *Sohar*, at the *Parasha Bereshith*, we have another Account of this Matter; which runs thus, “ When *Adam* was in Paradise, God sent him by the holy Angel *Rasiel*, who is plac’d over the Secrets (or Learning) of the Upper or chief Angels, a Book containing the Writings and Wisdom of the Upper Angels. And he (*Adam*) divided (or digested) the Seventy different Kinds of Wisdom, in his Hundred and seventy Discourses of the *Upper Wisdom*, in Order to at-

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(1) Gen. 3. 18;

(2) Isah 37, 6.

tain, by the Means of the Book, to the Scripture  
of Wisdom; and to know the Fifteen hundred  
Keys, which 'twas not given to the Upper  
Saints to know; and which were kept secret in  
that Book, 'till the Time of *Adam*. When it (*the*  
*Book*) was given to *Adam*, the Upper Angels  
assembled (*before him*) to hear and to know (*the*  
*Contents thereof*) and said, *Exalt thy self, O God,*  
*above the Heavens*. In the same Hour, the holy  
Angel *Hadarniel* came to him, and said, *Adam,*  
*Adam, the Glory of thy Lord was bidden: For the*  
*Upper Angels are not permitted to know the Glory*  
*of thy Lord; But to thee it is permitted to know*  
*All*. This Book was kept secretly by *Adam*, 'till  
he went out of Paradise: And every Day he  
made use of the Treasure of his Lord. And he  
knew the Upper Secrets, which the Upper Saints  
of God, namely, the Angels were Ignorant of  
But when he had transgress'd, and departed from  
the Commandment of his Lord, the Book flew  
from him, and he beat on his Forehead and  
wept, and went into the River *Gichon*, up to his  
Neck; and the Water (*thereof*) made his Body  
foul; and his Lustre faded. Then God beckon'd  
to *Raphael*, and permitted, that the Book should  
be given him (*Adam*) again. And *Adam* neglect-  
ed not to read it. He (*Adam*) left it to his Son  
*Seth*; and, from one Generation to another, it  
descended to *Abraham*, who, by Means thereof,  
saw the Glory of the Lord." Among other  
Contradictions in the *Jewish* Accounts of *Adam*,  
already quoted, this can hardly be suppos'd to have  
escaped the Reader, *viz.* That it is here said, *Adam*  
*did every Day*, in Paradise, *make Use of the Treasure*  
*of his Lord*, or did every Day read in the Book  
that was given him; whereas, according to some  
Passages in the *Talmud*, and other *Jewish* Writ-  
ings,

ings, already cited, he continued in Paradise but one Day.

The Rabbinical Writings, likewise, mention a certain Staff which was given to *Adam*. Of this Matter we have, in the Fortieth Discourse of Rabbi *Elieser*, the following Account. “ Rabbi *Levi* says, the Staff, which was created between the Stars, (*i. e.* in the Evening) was given to the First Man in Paradise. *Adam* gave it to *Enoch*; *Enoch* to *Noah*; *Noah* to *Sem*; *Sem* to *Abraham*; *Abraham* to *Isaac*; *Isaac* to *Jacob*. *Jacob* carried it along with him into *Egypt*; and gave it to his Son *Joseph*: When *Joseph* died, his Household Goods were seiz’d and carried to the Palace of *Pharaoh*, who was well skill’d in Enchantments. When *Pharaoh* saw the Staff, and read the Inscription upon it, he set an Esteem upon the Staff, and planted it in the Midst of the Garden which belonged to the House of *Jethro*. He only (*Pharaoh*) might view this Staff. No other Man dar’d to approach it. But *Moses*, when he was come into his (*Pharaoh*’s) House, enter’d the Garden of *Jethro*; and seeing the Staff, and having read the Inscription, he laid hold of it and carried it away. When (*afterwards*) *Jethro* saw *Moses*, he said, he will deliver *Israel* out of *Egypt*; and for that Reason (or, on that Perswasion) gave him his Daughter *Zippora* to Wife; as it is said, *Exod. 2. 21. And Moses consented to stay with that Man.*” In the little Treatise, entitled *Medrash Vijoscha*, we are told of *Moses*’s speaking to the following Effect. “ When I was grown up, I went out to see the Oppression of my Brethren; and I saw an *Egyptian* Man strike a *Hebrew* Man, one of my Brethren. I struck him dead, and buried him in the Sand. When *Pharaoh* heard

“ heard of this, he intended to take away my  
 “ Life: And, by his Order, a Sword being  
 “ brought, which had not its Equal on the whole  
 “ Earth, he endeavour’d to slay me with it ten  
 “ Times. But the Holy and Blessed God wrought  
 “ a Miracle; for my Neck became as hard as a  
 “ Marble Pillar; and the Sword had no Power  
 “ over me. And then I made my Escape to *Jethro*;  
 “ who caus’d me to be kept seven Years  
 “ bound in Prison. When I went out of *Egypt*,  
 “ I was Forty Years old. And (*as*) I stood near a  
 “ Well, I beheld *Zippora*, *Jethro’s* Daughter.  
 “ And when I had seen, that she was chaste, I  
 “ told her, that I would marry her. Then did she  
 “ acquaint me with her Father’s Custom, saying to  
 “ me, my Father tries, at a certain Tree he has  
 “ in his Garden, Every one who has a Mind to  
 “ marry one of his Daughters: For as soon as he  
 “ (*the Party*) comes near the Tree, he is swal-  
 “ low’d up. Whereupon, I ask’d her, whence  
 “ that Tree was brought? And she answer’d me,  
 “ the Holy and Blessed God, gave to the first Man  
 “ the Staff, which he created in the Evening of  
 “ the Sabbath. The First Man gave it to *Enoch*;  
 “ *Enoch* to *Noah*; *Noah* to *Sem*; *Sem* to *Abraham*;  
 “ *Abraham* to *Isaac*; and *Isaac* to *Jacob*; *Jacob*  
 “ brought it into *Egypt*, and gave it to his Son *Jo-*  
 “ *seph*. After the Death of *Joseph*, the *Egyptians*  
 “ plunder’d his House, and carried his Staff to the  
 “ Palace of *Pharaoh*; *Jethro* was one of the great-  
 “ est Magicians in *Egypt*. He saw the Staff, and,  
 “ having a great Fancy for it, stole it, and brought  
 “ it into his House. On this Staff was cut the  
 “ *Schem hamphorash*; and on it were inscrib’d the  
 “ Ten Plagues which the Holy and Blessed God,  
 “ suffer’d to come upon *Egypt*. It was kept many  
 “ Years in my Father’s House; ’till, at Length,

“ he took it in his Hand, and went into the Gar-  
 “ den, and put it into the Ground. And when he  
 “ enter’d the Garden again, with an Intent to take  
 “ it away, he saw, that it had sprouted and blown,  
 “ and had ripe Almonds upon it. He left it  
 “ standing. And therewith he useth to try Every  
 “ one who seeks a Daughter of his in Mar-  
 “ riage.” According to this Passage, the Staff  
 was of the Almond Tree. But according to the  
 following Passage, in the *Jalcut Chadash*, in the  
 Part entitled *Adam*, it was from the Tree of Know-  
 ledge. “ The Staff of *Moses* was from the Tree of  
 “ Knowledge of Good and Evil; the Communion of  
 “ *Matraton* and *Sammaël*, wherefore *Moses* sinn’d,  
 “ and beat the Rock. But when he had repented,  
 “ another Staff was given him, of the Tree of  
 “ Life.” To conclude, The Characters upon the  
 Staff, which signified the ten *Egyptian* Plagues,  
 were the following; d, z, k, a, d, s, b, a, c,  
 b; which are thus explain’d; *Dam*, Blood;  
*Zephardeim*, Frogs; *Kinnim*, Lice; *Arot*, Va-  
 riety of Vermin; *Defer*, the Plague; *Scheabin*,  
 Ulcers; *Barad*, Hail; *Arbeh*, Grasshoppers, *Chos-  
 check*, Darkness; *Bechor*, the First Born.

According to *Jewish* Authors, the *Law* was  
 taught by *Adam* to *Seth*; by *Seth* to *Enoch*; by  
*Enoch* to *Sem*; and by *Sem* to *Abraham*. In the  
 Twentieth Chapter of the Third Part of a *Hebrew*  
 Treatise, entitled *Avodash Hakkadesb*, we have the  
 following Passage, “ I have found in *Medrasb*,  
 “ that Rabbi *Jochanan*, the Son of *Nuri*, said,  
 “ The Holy and Blessed God, took *Sem*, *Noah*’s  
 “ Son, and distinguish’d him as his Servant, and  
 “ a Priest of the Most High. He filled him with  
 “ Majesty, and called him *Melchisedek*, a Priest of  
 “ the Most High, and King of *Salem*. And his  
 “ Brother *Japhet* learn’d the *Law* in his School,  
 “ ’till

" 'till *Abraham* came, who (*likewise*) learn'd the  
 " Law in the School of *Sem*. After which, God  
 " convers'd only with *Abraham*; and all the others  
 " were forgotten. But *Abraham* presented him-  
 " self before the Lord, and pray'd, that his Glory  
 " might continue in the House of *Sem*; which was  
 " (*accordingly*) promis'd him; according to what is  
 " said in *Psal.* 110. 4. *Thou art a Priest for ever,*  
 " *after the Order of Melchisedek.* Rabbi *Iochanan*,  
 " has said, Was not *Japhet* the First-born? Why  
 " (*then*) was the Priesthood given to *Sem*? Because  
 " he continually studied the Law, and separated  
 " himself from the Ways of the World. Whence  
 " then had he the Law? The first Man, *Adam*,  
 " knew the Law and left it, in Tradition, to his  
 " Son *Seth*. Afterwards, the Earth possess'd it,  
 " 'till *Sem* came, who studied it. Rabbi *Jose* has  
 " said, If the Law was in the School of *Sem*, what  
 " Need had God to order the Seven Commands to  
 " be taught the Children of *Noah*, since the Law  
 " was written long before (*them*)? To this Rabbi  
 " *Isaac* has answerd, At the Time the Flood came  
 " into the World, and they went into the Ark, they  
 " did, through their great Dread, forget the Law.  
 " And God said, *If I should enjoin them to keep my*  
 " *Commandments, they would wholly cast off the Yoke,*  
 " *as others have done,* who said (*Job* 21. 14.) We  
 " desire not the Knowledge of thy Ways. For  
 " *which Reason I will give them but a few Words*  
 " (*Laws*); to the End they may keep them, 'till  
 " He comes who shall keep it (the Law) whole.  
 " And this was *Abraham*; according to what is  
 " said, \* *Because Abraham has obey'd.* When he had  
 " learn'd the Law from *Sem*, he charg'd himself  
 " with the keeping of it all.

\* Gen. 26. 5.

In the Treatise, entitled *Shalschéleth*, there is the following Passage. “ ’Tis not to be doubted but  
 “ the First Man, as a Being created by the Hand  
 “ of God, understood all Wisdom, both Divine  
 “ and Human, contain’d in the Law of *Moses* ;  
 “ which was created in Perfection before the World,  
 “ as we are taught by our Sages of blessed Memo-  
 “ ry, upon the Words, *Prov. 8. 30. Then I was*  
 “ *by him, as one brought up with him.* Wherefore,  
 “ we may say, that he was in the same Degree  
 “ with our Instructor, *Moses*, (on whom be Peace)  
 “ and with *Salomon*, in all Natural Knowledge.  
 “ Nor need we doubt but that all Fathers natural-  
 “ ly wish to see their Children as perfect in Know-  
 “ ledge as themselves; nay, to exceed them: For  
 “ a Father, who is a Teacher, is not jealous of his  
 “ Child as a Scholar. And since it is so, no  
 “ Doubt but *Adam* instructed his Son *Seth*, who was  
 “ born after his own Image and Likeness, in all  
 “ his Wisdom. And from him it descended to  
 “ *Noah* ; and from *Noah* to *Abraham*, and the Ge-  
 “ nerations after him ; ’till the Law was given on  
 “ Mount *Sinai*. For there the Blessed God gave it  
 “ publicly to our Instructor *Moses*, on whom re-  
 “ main Peace, and to all *Israel*. And from them  
 “ it has descended, from Generation to Generation,  
 “ to this Day.

In Rabbi *Menachem Rekanat*’s Comments on the Pentateuch, in the *Parascha Bereschith*, upon the Words, \* *And Cain talked with his Brother Abel*, there is the following Matter. “ Some of the Ca-  
 “ balists say, that *Cain* and *Abel* talked together  
 “ concerning the *Parascha* (or the Division of the  
 “ Law of *Moses*) wherein the *Zizit* or *Zizis* (i. e.  
 “ Fringes or Seams) are treated of ; † and the

\* Gen. 4. 8.

† Numb. 15. 38, 39, 40, 41.

“ Quarrel



Quarrel between *Cain* and *Abel* began about the *Zizis*. But in a Treatise, entitled *Amudéba Schéfa*, in the Part *Amud barevii*, there is another Matter assign'd as the Cause of their Strife. The Words run thus, "Our Rabbins, of blessed Memory, have said, that *Cain* and *Abel* divided the World between them: That *Abel* was to have the moveable, and *Cain* the immovable Things thereof. Upon which Division, there arose a Quarrel between them. For *Abel* said to *Cain*, strip of the Cloaths which thou wearest upon thy Body, for they are Part of the Moveables, and belong to me. Whereupon, *Cain* said to *Abel*, Avant; get thee up into the Air; for thou possessest not the smallest Part of the Earth. And *Cain*, when he had utter'd these Words, slew *Abel*." The *Targum Jerushalmi*, under the Words, † *And Cain talked with his Brother Abel*, contradicts the foregoing Accounts of the Quarrel; saying, That *Cain*, out of Resentment, (because God had not regarded his Offerings) had said to *Abel*, that there was neither Day of Judgement, nor Judge, nor Eternal Life. Whereupon, *Abel* argu'd with him, to shew that there were. Hence a Quarrel arose, which grew to such a Height, that *Cain* beat *Abel* to Death.

In the *Falkut Schimóni*, 'on these Words, \* *I will bless the Lord, who hath given me Counsel*; 'tis said, that *Abraham* had no Teacher to instruct him in the Law; but that his Reins performed that Office. The Passage is this; "Rabbi *Samuel*, Son of *Nachmani*, interprets these Words concerning *Abraham*. His Father did not teach him: Nor had he any Master to instruct him. Who then taught him his Wisdom? We learn, that Rabbi *Sime-*

† Gen. 4. 8.

\* Psal. 16. 7.

“ on, the Son of Joachi, has said, These Words,  
 “ teach us, that God had provided him with Two  
 “ Reins; out of which issued Wisdom and Under-  
 “ standing.” And to this Purpose speaks the *Beresh-  
 chith Rabba*, in the Ninety fifth *Parascha*. “ At  
 “ every Place, where Jacob sat down, he studied  
 “ the Law, as his Father had done before him.  
 “ But the Law was not yet given. And yet ’tis  
 “ said of Abraham, \* Abraham kept my Com-  
 “ mandments, my Statutes, and my Laws. Whence  
 “ then did Abraham learn the Law. Rabbi Simeon  
 “ says, that his Reins were fashion’d like two Wa-  
 “ ter-Vessels; and out of them did flow the Law.  
 “ Whence is that prov’d? From Ps. 16. 7. My  
 “ Reins also instruct me in the Night Seasons.

In a Talmudic Treatise, entitled *Kidduschim*, †  
 (Fol. 21. Col. 1.) is the following Passage concern-  
 ing Abraham. “ We find, That Abraham kept the  
 “ whole Law, before it was deliver’d; according to  
 “ what is said, in Gen 26. 5. *Because that Abraham*  
 “ *obey’d my Voice, and kept my Charge*; (that is,  
 “ he perform’d what I charg’d him to do) *my*  
 “ *Commandments, my Statutes, and my Laws.*” And  
 in the Treatise, entitled *Jonia* (Fol. 28. Col. 2.) ’tis  
 thus written; “ The *Raf*, and, if thou wilt, the  
*Raf Aschi* has said, “ Our Father Abraham kept  
 “ even the Law concerning the Mingling of Victu-  
 “ tuals: For in Gen. 26. 5, ’tis said, *my Laws*;  
 “ which comprehends both the *Written* and the  
 “ *Oral Law.*” There is, in the *Berischith Rabba*;  
 in the Sixty fourth *Parascha*, a Passage to the same,  
 Purpose running thus. “ Or the Law concerning  
 “ the Mingling of Victuals, Rabbi Bechai, in his  
 “ Comment on the Five Books of Moses, in the *Pa-  
 rascha Lech Lecha*, writes thus; Our Father Abra-

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\* Gen. 26. 5.

“ *ham*, on whom be Peace, observed the *Law*, and  
 “ the Service of God, even that (*Law*) concern-  
 “ ing the Mingling of Victuals.

Rabbi *Bechai*, in his Comment on the five Books  
 of *Moses*, would shew, that *Isaac* was call'd to the  
 Study of the *Law* at three Years of Age. He says,  
 that “ *Abraham's* putting off the Feast for *Isaac*  
 “ 'till the Day he (*Isaac*) was wean'd, must be thus  
 “ explain'd : That the Day he (*Isaac*) was wean'd,  
 “ he was turn'd to the Study of the *Law*. And we  
 “ are not to wonder at this ; for *Abraham*, when he  
 “ was but three Years old, knew his Creator. Where-  
 “ fore he (*Abraham*) neither prepar'd the Feast on  
 “ the Day of Birth, nor on the Day of Circumcisi-  
 “ on, but delay'd it 'till he (*Isaac*) was wean'd ; be-  
 “ cause he would rejoice over his Son in the Joy  
 “ of the *Law* : According to the Words in *Is.* 28.  
 “ 9, *Whom shall he teach Knowledge ? And whom*  
 “ *shall he make to understand Doctrine ? Them that*  
 “ *are wean'd from the Milk, and drawn from the*  
 “ *Breasts.* ” That *Abraham* knew his Creator at  
 the Age of three Years, is asserted in a *Talmud-*  
*Treatise*, entitled *Nedarim*, \* and in the *Bereschith*  
*Rabba*, in the Ninty Fifth *Parascha*. And the *Jews*  
 believe firmly, that he had much Understanding at  
 that Age. But this is short of what is said of  
*Ben Sira*, in a little *Jewish Treatise* under that  
 Title: For 'tis there said of him, † “ That he not  
 “ only spoke, while in his Mother's Womb ; but  
 “ was likewise, as soon as he was born, endued  
 “ with much Knowledge, and utter'd many reason-  
 “ able and judicious Matters.

But these Things are hardly so strange as the  
 Matters for which we shall next quote the *Jewish*  
 Writings. Rabbi *Salomon Jarchi*, in his Comment

\* *Fol.* 32. *Col.* 1.

† *Fol.* 2. *Col.* 2. and *Fol.* 3. *Col.* 2.

on *Genesis*, says, that *Rebecca*, when she was married to *Isaac*, was but three Years of Age. His Words run thus, “ When *Abraham* was come from Mount *Moria*, he receiv’d the joyful News of *Rebecca*. *Isaac* was at that Time Thirty seven Years old ; and then did *Sarah* die. The Time, from the Birth of *Isaac* to the Death of *Sarah*, was Thirty seven Years. And *Sarah* was Ninety Years old when *Isaac* was born ; and One Hundred and Twenty seven Years old when she died: As it is said in *Gen. 23. 1. Sarah was One hundred and twenty seven Years old. Behold, the Age of Isaac was Thirty seven Years, at the Time of the Birth of Rebecca. And when he had waited for her three Years, ’till she was fit for Marriage, he took her to Wife.*” According to this Account, *Rebecca* was a very notable Girl at three Years of Age. But that a Girl of three Years old is fit for Marriage, is maintain’d very plainly in the *Jewish* Writings ; particularly, in *Emek Hamelech*, in the following Passage. “ Our Sages, of blessed Memory, say, that a Female is not fit for Marriage, ’till she is arriv’d at the Age of three Years and one Day.” The *Talmud* supports these Sages here, in the Part entitled *Avoda Sara*. And the *Sanhédrin*\* says, “ A Daughter, who is of the Age of three Years and one Day, is, by being bedded with a Man, lawfully married.

But to return to the Patriarchal Study of the *Law*. in *Jalkut Schimoni*, we find the following Mention of *Jacob* in that View. “ And *Jacob* was an upright Man, dwelling in Tents.† He dwelt in two Tents ; namely, the School of *Sem*, and the School of *Heber*. *Jacob* walked in the Way of

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\* *Fol. 55. Col. 21.* † *Gen. 25. 27.*

“ Life; for he dwelt in Tents, and studied the  
 “ *Law* as long as he liv’d.” And Rabbi *Bechai*,  
 in his Comment on the Pentateuch, in the *Parasha*  
*Vajecki*, on the Words, \* *with my Sword*; after  
 other Conjectures towards fixing the Sense of the  
 Text, says, “ or are the Words—— *with my*  
*Sword*—— as much as to say, (*with*) the Merit  
 “ of the *Law*. For behold, the Fathers knew it  
 “ (the *Law*) by their Wisdom; and kept it, be-  
 “ fore it was deliver’d.” And the Words of  
*Jacob*, *I have sojourn’d with Laban, and stay’d there*  
*until now*, imply, according to the Comments of  
 the *Jews*, that *Jacob*, during all the Time he serv’d  
*Laban*, kept the Six hundred and thirteen Command-  
 ments. In the little *Falkut Rubeni*, in the Part en-  
 titled *Jachuth*, is the following Passage. “ What  
 “ made *Jacob* so meritorious, that he liv’d without  
 “ Pain and Trouble, and without *Jezar bara* (i. e.  
 “ corrupt Nature) as God will vouchsafe to all the  
 “ Just hereafter to do? Because from his Infancy  
 “ to his old Age he continued at School; and had  
 “ great Knowledge and Experience in the *Bible*,  
 “ the *Mischna*, the *Halackoth*, or *Halachós* (i. e.  
 “ *Serios*) and in *Aggadót*, or *Aggodos* (i. e. Pleasant  
 “ or Diverting) Relations.” In *Falkut Chadasch*,  
 in the Part entitled *Fizchak*, we have the following  
 Passage, “ Rabbi *Samuel bar Nechman* has said,  
 “ That *Jacob* could repeat the whole Book of  
 “ *Psalms*; according to what is said, † *But thou*  
 “ *art holy, O thou that inhabitest the Praises of*  
 “ *Israel*.

Farther: ’Tis a Notion of the Rabbins, that  
*Jewish* Infants, in the Womb, are instructed in the  
*Law*; but that as soon as they are born, they for-  
 get it. The Passages we have collected from their

\* Gen. 48. 22.

† Psal. 22. 3.

Writings, in Proof of this, are as follow. The *Talkut Schimoni*, on *Genesis*, says, “ All the Time  
 “ the Infant is in the Mother’s Womb, it is taught  
 “ the *Law*; as it is said, *Prov. 4. 4. He taught*  
 “ *me also, and said unto me, let thine Heart re-*  
 “ *tain my Words keep my Commandments and*  
 “ *live.* But as soon as it comes into the open  
 “ Air, an Angel, who stands ready, hits it on the  
 “ Mouth, and thereby causes it to forget the whole  
 “ *Law*: For, as it is said, \* *Sin lieth at the*  
 “ *Door.*” The *Talmud*, in the Part entitled  
*Nidda*, after giving some Account of the Man-  
 ner in which the Infant lies in the Mother’s Womb,  
 goes on thus: “ And upon its Head burns a Candle,  
 “ ( by *Means of which* ) it views the World from  
 “ one End to the other: As it is said, † *When his*  
 “ *Candle shined upon my Head, and when by his*  
 “ *Light I walked through Darknefs.* Nor art thou  
 “ to wonder at this. A Man, in his Sleep here,  
 “ may dream that he is in *Spain*. There are  
 “ no Days wherein Man is so happy, as in those  
 “ Days (*when he is in his Mother’s Womb*) as it is  
 “ said, ‡ *O that I were as in Months past, as in*  
 “ *the Days when God preserv’d me.* What Days  
 “ then are those which makes Months but not  
 “ Years? I say, they are the Days we continue  
 “ in the Mother’s Womb. There the Child is  
 “ instructed in the *Law*; as it is said, § *He*  
 “ *taught me also, and said unto me, let thine Heart*  
 “ *retain my Words; keep my Commandments and*  
 “ *live.* And *Job* says, ---- *When the Secret of*  
 “ *God was upon my Tabernacle.* What is it he  
 “ (*Job*) says? Wilt thou say, he was a  
 “ Prophet in that Saying? *Come and hearken.*  
 “ I answer thee in this Matter. ’Tis written, that

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\* Gen. 4. 7. (1) Job. 29. 3. (2) Job. 29. 2. (3) Prov. 4. 4.  
 † Job. 29. 4.

“ he said,—— *When the Secret of God was upon my*  
 “ *Tabernacle.* When the Infant enters into the Air  
 “ of the World, or is born, there comes an An-  
 “ gel and hits it on the Mouth, and causes it to  
 “ forget the whole *Law.* For, as we read, *Gen.*  
 “ 4. 5. *Sin lieth at the Door.* But the *Law* doth  
 “ not depart from it ’till the Exorcism is utter’d;  
 “ as it is said, <sup>1</sup> *Every Knee shall bow: Every*  
 “ *Tongue shall swear.* The Words— *Every Knee*  
 “ *shall bow*— signify the Day of Death; as it  
 “ is said, *Before me all Knees shall bow that are*  
 “ *laid in the Dust.* But the Words— *Every Tongue*  
 “ *shall swear*— signify the Day of Birth; as it  
 “ is said, <sup>2</sup> *He that hath clean Hands and a pure*  
 “ *Heart, who hath not lift up his Soul unto Vanity,*  
 “ *nor sworn deceitfully.* What are then the Words  
 “ (directed) to the Child in the Exorcism?  
 “ These, *Be just and pious, and not wicked; and*  
 “ *altho’ the whole World should say to thee, thou*  
 “ *art justified, yet think thy self a Sinner; and*  
 “ *know, that only the Holy and Blessed God is*  
 “ *pure; and the Soul he hath given thee is clean.*  
 “ *If thou keepest it undefiled, ’tis well: If not, I will*  
 “ *take it from thee.*

In the *Treatise of Rabbi Abaron Shmuel*, entitled  
*Nischmath Adam*, <sup>3</sup> tis said, “ We can say, after  
 “ our Rabbins, of blessed Memory, that a Man,  
 “ while he is in his Mother’s Womb, is instructed  
 “ in the whole *Law.* But as soon as he enters into  
 “ the Air of the World, an Angel comes and  
 “ hits him on the Mouth, and causes him to for-  
 “ get the whole *Law.* And while he grows up,  
 “ he is like one that has lost Something, and en-  
 “ deavours to find it. He looks for it (*the Law*)  
 “ with the Lanthorn of his Understanding; and  
 “ by that Means finds all the Wisdom and Know-

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(1) *Is.* 45. 23. (2) *Psal.* 24. 4. (3) *Fol.* 26. *Col.* 1.

“ ledge which he had lost. On which Account the  
 „ Scripture says, <sup>1</sup> *Happy is he that finds Wisdom.*  
 “ And the Word *finding* is used in *Prov. 2. 4, 5.*  
 “ *If thou seekest her as Silver, and searchest for*  
 “ *her as for hid Treasures; then shalt thou un-*  
 “ *stand the Fear of the Lord, and find the Know-*  
 “ *ledge of God.* Now he knew, the Keeping of  
 “ the *Law* is the Wisdom of (*from*) God. And  
 “ this is agreeable to what we say upon the  
 “ Words, *Prov. 4. 22. For they are Life unto*  
 “ *those that find them, and Health to all their*  
 “ *Flesh.* The Meaning of which Words is, the  
 “ Finding of the *Law*, which they had lost; and  
 “ afterwards Eternal Life, and Health to all their  
 “ Flesh; because these are Healings to the Blow,  
 “ which the Angel gave them on their Mouths,  
 “ and which made them forget the *Law*; and  
 “ they become what they were before.

The *Jews* strenuously maintain, that the *Writ-*  
*ten Law* is not to be understood without the *Oral*.  
 They prefer the *Talmud* to the *Bible*; and believe,  
 that all that has been, or now is said by their  
 Rabbins, is to be religiously observ'd and obey'd.  
 Some of the Evidences of their Opinion, that  
 the *Written Law* is not to be understood without  
 the *Oral*, are as follow. 'Tis said in a Trea-  
 tise entitled *Cad Hakkémach*, “ The Six *Sedarim*  
 “ or Orders (of the *Talmud*) are the *Oral Law*;  
 “ That being the Ground and Foundation of the  
 “ Covenant. For the *Written Law* cannot be ex-  
 “ plain'd without the *Oral Law*.” In the *Misbe-*  
*cha Hassabat*, of *Skomo Ben Mierdechai*,<sup>2</sup> 'tis said,  
 “ 'Tis impossible for us to build on the Holy  
 “ *Written Law*, as on a Foundation, without the  
 “ *Oral Law*; the *Oral Law* being the Explanati-

(1) *Prov. 13. 3.*(2) *Chap. 5.*



“ on of the Law *Written*. ” Rabbi *Joseph Gekatilia*, in his Treatise entitled *Schaare Orab*, says, <sup>1</sup> “ The *Written* Law is explain’d by “ the *Oral* Law: And these two Laws depend on “ each other like two Twins of a Roe. And to “ him, who separateth one from the other, are directed the Words, <sup>2</sup> *A Whisperer separateth chief “ Friends*. He is as One that hath no God.

That the *Talmud* is held in greater Esteem, among the *Jews*, than the *Bible*, will appear from the following Quotations. In a Talmudic Treatise, entitled *Bava Meriæ* <sup>3</sup> ’tis said, “ The Doctrine of “ our Rabbins is this: They who study the “ *Bible*, do what is deem’d neither Virtue nor “ Vice. They who study the *Mishna* perform “ Something of a Virtue; and, on that Account, “ receive a Reward. But they who study the “ *Gemara*, perform what may be esteem’d the “ greatest Virtue. ” In *Massecheth Sopherim*, Chap. 15. we have the following Passage; “ The *Bible* “ is like Water; the *Mishna* like Wine; and “ the *Six Ordinances* (meaning the *Gemara*) are “ like spiced Wine. The World cannot subsist “ without Water. The World cannot subsist “ without Wine. The World cannot subsist “ without spiced Wine. And a rich Man is “ sustain’d by these Three Things. Nor can “ the World subsist without the *Bible*, the *Mishna*, and the *Gemara*. Again, The *Law* is “ like unto Salt; the *Mishna* is like unto Pepper; “ and the *Gemara* like unto balmy Spice. The World “ cannot be without Salt. The World cannot “ be without Pepper. The World cannot be without balmy Spice. And a Man of Wealth is sustain’d by all these three. Nor can the World be

(1) *Fol. 11. Col. 2.* (2) *Prov. 16. 28.* (3) *Fol. 33. Col. 1.*

“ without the *Bible*, the *Mishna*, or the *Gemara*. ”  
 In the Treatise, entitled *Cad bakkemach*, 'tis said,  
 “ We are to hold no Conversation with Those who  
 “ take the *Bible* and the *Mishna* into their Hands  
 “ without studying the *Talmud*, (*which is here to*  
 “ *be understood of the Gemara*.) And as 'tis said  
 “ <sup>1</sup> Meddle not with those that are given to  
 “ change. ” In *Shaare Zedek*, <sup>2</sup> 'tis said, “ He  
 “ who reads the *Bible*, without the *Mishna* and *Tal-*  
 “ *mud* (i. e. *Gemara*) is as One that hath no God. ”  
 In Rabbi Salomon Jarchi's Comment, <sup>3</sup> there is a  
 Passage which runs thus, “ Let thy Attention be  
 “ more upon the Words of the Scribes (*Rabbins*,  
 “ *who have written the Oral Law*) than upon the  
 “ *Law* (of *Moses*.) ” There is a Passage to the  
 same Purpose in the *Talmud-Treatise*, entitled *Erú-*  
*vin*. <sup>4</sup> And in *Chaphtor apherach* is the following  
 Passage. “ The *Rabbins* have said, the Words of  
 “ the *Scribes* are more delightful than the Words of  
 “ the *Prophets*. ” But a more awakening Assertion  
 concerning the Excellence of the *Talmud*, and it's  
 Preference to the *Bible*, is one we find in a *Tal-*  
*mud-Treatise*, entitled *Chagiga*, under the Words  
<sup>5</sup> *Neither was there any Peace to him that went out,*  
*or came in*. The Words run thus. “ The *Raf* has  
 “ said, When a Man leaves the *Halacha* (i. e. the  
 “ Study of the *Talmud*) and goes to the *Bible*, he  
 “ will have no Peace (or Good Fortune). ”

The *Jews* believe and teach, that it is their Duty  
 to obey the *Rabbins* ; and likewise to give Credit to  
 every Thing they say. Rabbi *Bechai*, in his Com-  
 ment on the Five Books of *Moses*, in the *Parasha*  
*Vehaja ekaf*, <sup>6</sup> says, “ The Words of the Wise (the  
*Rabbins*) are the Words of the Living God. ” And

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(1) Prov. XXIV. 21. (2) Fol. 9. Col. 3. (3) Fol. 57. Col. 1.  
 (4) Fol. 121. Col. 1. (5) Zach. VIII. 10.

Rabbi Salomon Jarchi, on the Words <sup>1</sup> *According to the Sentence of the Law, which they shall teach thee, and according to the Judgment which they shall tell thee, thou shalt do.* Thou shalt not decline from the Sentence which they shall shew thee, to the right Hand nor to the Left. On these Words, I say, the Rabbin writes thus: “ Tho’ he (the Judge, who, among the Jews, must be a Rabbin) should say to thee, Thy right Hand is the Left, or the Left Hand is the Right; yet shalt thou obey What he says. How much more when he says to thee, The Right is the Right, and the Left is the Left.” Rabbi Bechai, in his Comment on the same Words, says much the same Thing; adding, “ Though he (the Rabbin, or Judge) should not be of so great Understanding as the Judges who were before him, yet art thou oblig’d to shew him Obedience.”

The Jews are not permitted to contradict, or argue against their Rabbins, or Teachers. In a *Talmud-Treatise*, entitled *Sanhedrin* <sup>2</sup>, is the following Passage. “ The *Raf Chasda* said, Every One, who contradicts his Rabbin, or Teacher, does as much as if he contradicted the Divine Majesty; according to the Words, <sup>3</sup> *When they strove against the Lord.* The *Raf* has said, that the Son of *Chaninna* had said, He who strives with his Rabbi, does as much as if he strove with the Majesty of God. <sup>4</sup> *This is the Water of Meribah* ( i. e. Strife ) *because the Children of Israel strove with the Lord.* Rabbi *Chaninna*, the Son of *Papa*, has said, He who murmureth against his Rabbi, doth as much as if he murmured against God; as it is said <sup>5</sup>, *Your Murmurings are not against us, but against the Lord.*” The *Falkut Schimoni*,

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(1) Deut. 17. 11. (2) Fol. 110. Col. 1. (3) Numb. 26. 7.  
(4) Numb. 20. 13. (5) Exod. 16. 8.

upon the Five Books of *Moses* <sup>1</sup>, teacheth the same Thing. In *Menorath hammaor* we read, “ He who  
 “ quarrels with Any one, causeth much Evil in  
 “ the World ; but he who quarrels with his Rabbi,  
 “ commits a Crime, for which he is to be arraign’d  
 “ before the Judge. He disturbs the World ; and  
 “ is to be look’d on as quarrelling with God.

There are several Punishments threaten’d in the *Talmud* against the Jew who shall contemn or slight the Words or Instructions of their Rabbins. The *Eruvin* <sup>2</sup> says, “ He who transgresseth the Words  
 “ of One learned in the Law, is guilty unto Death.” The Words (or *Notions*) of the Scribes, Rabbi *Salomon Jarchi* terms “ The New Words of the Scribes,  
 “ which are advanc’d in all Generations for the  
 “ Explication of the *Law*.” And in Rabbi *Bechai*’s Comment upon the Five Books of *Moses*, we read,  
 “ He who transgresseth the Words of the Wise, is  
 “ guilty unto Death ; as ’tis said <sup>3</sup>, *Thus saith the*  
 “ *Lord God of Israel, Cursed be the Man, that obey-*  
 “ *eth not the Words of this Covenant.*” In *Schylchan aruch*, in the Part, entitled *Jore Dea*, ’tis said,  
 “ For Twenty four Things a Man is punish’d with  
 “ Excommunication. 1<sup>st</sup>. He who contemns a  
 “ Sage. 2<sup>dly</sup>. He who despises the Messenger that  
 “ is sent to him from the Tribunal of Justice. 3. He  
 “ who calls his Equal a Servant. 4. He who slights  
 “ ( *so much as* ) one of the Words that have been  
 “ utter’d by the Learned in the *Law*.” We go  
 no farther in this Detail, since we have pursued it  
 far enough for our Purpose ; which was to shew the  
 Reverence and Esteem with which the *Jews* receive  
 ( or, at least, are enjoin’d to receive ) the Words of  
 the Rabbins. And we may easily judge from hence  
 of the Respect that is paid to their Persons. In *Me-*

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(1) Num. 258. Fol. 74. Col. 2. (2) Fol. 21. Col. 2. (3) Jer.  
 11. 3.

*zorath hammaor* <sup>1</sup>, 'tis said, " 'Tis the bounden  
 " Duty of Men to respect and honour the Disci-  
 " ples of Sages. But 'tis particularly their Duty  
 " to pay Honour and Respect to their Rabbins,  
 " or Instructors, and to fear them. And the Fear  
 " (or Reverence) which is due to our Rabbins from  
 " Men, is made equal with the Fear of God." In  
*Nevé Schalom* <sup>2</sup> we read, " As it is reasonable, that  
 " a Father, who forms and propagates the choicest  
 " and most noble Part of a humane Being, should  
 " have higher Reverence, than he who forms only  
 " the defective Part, and (yet) is worthy to be  
 " call'd Father; so we are to honour the Sages (in  
 " a higher Degree) who propagate and cultivate  
 " in us True Principles; and produce in us the  
 " Reasonable Form and Nature. They are the Fa-  
 " thers of Truth. And, as our Rabbins of blessed  
 " Memory have taught, The Fear of thy Instruc-  
 " ter is equal to the Fear of God. 'Tis said of  
 " Rabbi Meir, that he explain'd every *Eth* (for  
 " the most Part, a Sign of the Accusative) which  
 " is found in the Law: And that when he came to  
 " that Verse, Deut. 6. 13. *Eth Jehovah Elobecha*  
 " *tára*, i. e. Thou shalt fear the Lord thy God, he  
 " retir'd till he had fix'd the Explication thereof;  
 " when he said (the Words) Thou shalt fear the Lord,  
 " comprehend also the Teachers of the Law.

Rabbi Moshe bar Majemon, in his Treatise, enti-  
 tled *Jed chafaka*, in the Part entitled *Talmud Tora*,  
 i. e. Of the Study of the Law, Chap. 5. says, " As  
 " it is the Duty of every Man, according to the  
 " Law, to fear and honour his Father; so it is his  
 " Duty to fear and honour his Instructor more than  
 " (he does) his Father. For his Father was only  
 " instrumental in bringing him into the Life of this  
 " World. But his Instructor, who teacheth him

(1) Fol. 68. Col. 1. (2) In the 2d Ch. of the 5th *Maamar*.

“ Wisdom, guideth him to the Life hereafter ;  
 “ which is eternal. If One happens to see ( *at the*  
 “ *same Time* ) Something that his Father, and Some-  
 “ thing that his Instructor has lost ; the Instructor  
 “ is to be prefer’d to the Father ( that is, *is to be*  
 “ *first oblig’d in the Finding* ) . If One’s Father and  
 “ Instructor should each be oppress’d with a Bur-  
 “ then, the Instructor is first to be assisted, and then  
 “ the Father. When One’s Instructor and Father  
 “ are together ( *or at the same Time* ) in Prison, he  
 “ first procures the Enlargement of his Instructor,  
 “ and then of his Father. But if his Father is the  
 “ Disciple of a Wise Man ( that is, *if he is learned*  
 “ *in the Law* ) then he first redeems his Father.  
 “ The Like, if his Father is the Disciple of a Sage,  
 “ although he ( his Father ) be not of equal Merit  
 “ with the Sage ; for even then doth he first give  
 “ What his Father had lost, and then That which  
 “ belongs to his Master ( *or Instructor* ) : There  
 “ is no greater Respect than What is due to an  
 “ Instructor ; nor any greater Reverence than That  
 “ wherewith he is to be reverenc’d. The Wise Men  
 “ say, The Fear of thy Instructor should be as the  
 “ Fear of the Lord.

In *Menorath Hammaor* is the following Instruc-  
 tion for the Behaviour of a Disciple before his  
 Teacher. “ A Disciple is oblig’d to rise before  
 “ ( *in Honour to* ) his Teacher ( who is an excellent  
 “ Person ) as soon as he has, and as far as he can have,  
 “ Sight of him : As we learn in *Kiddushchim* <sup>1</sup>, What  
 “ Manner of Rising is that, which denotes Reve-  
 “ rence and Respect ? Say. That which is per-  
 “ form’d Three Yards from the Person to whom it  
 “ is intended. *Abaje* says, We do not intend This  
 “ of a Teacher who is not a Man of excellent En-  
 “ dowments. But, concerning a Teacher, who is

(1) Fol. 56. Col. 1.

“ an excellent Person, he (*the Disciple*) shall stand up while he can have him in Sight.” A little farther, ’tis said, “ A Disciple, who doth not rise before his Master, is wicked. His Life will not be of long Continuance: And he shall forget What he hath learn’d; as it is said, <sup>1</sup> *But it shall not be well with the Wicked: Neither shall he prolong his Days, which are as a Shadow; because he feareth not before Gad.* I understand not the Meaning of the Words <sup>2</sup>, *Thou shalt fear thy God.* Say. By this Fear is meant the Rising up. Wherefore every Man should take Care to rise in the Presence of his Instructor, and serve him; and This will be esteemed in him as a Serving of the Majesty of God.” In the *Talmud-Treatise*, entitled *Maccoth* <sup>3</sup>, we read the following Passage. “ What is the Meaning of these Words <sup>4</sup>, *He honoureth them that fear the Lord.* They are meant of *Jehosaphat*, King of *Juda*, who, whenever he beheld a Sage, rose from his Throne, and embraced and kiss’d him; calling him, *My Father, My Father; My Lord, My Lord.*

The Respect the *Jews* are to pay to an Instructor, is inculcated in the Treatise entitled *Pirke avóth* <sup>5</sup>, in the following Manner. “ He who learns from his Equal but one Chapter; or one *Hálacha* (*Ordinance*) or one Verse, or but a single Letter, ought to respect him. For we find, that *David*, King of *Israel*, acknowledg’d *Achitophel* for his Instructor, his Guide, and his Acquaintance, though he learn’d only Two Things of him; <sup>6</sup> as it is said, *But it was thou, a Man according to my Rank, my Equal, and my Acquaintance.* And did *David*, King of *Israel*, who only learn’d Two Things of

(1) Ecclef. 8. 13. (2) Lev. 19. 14. (3) Fol. 24. Col. 1.

(4) Pf. 15. 4. (5) Chap. 6. (6) Pf. 55. 13.

“ *Achitophel*, acknowledge him for his Instructor;  
 “ Guide, and Acquaintance? How much more  
 “ ought the Man to respect his Equal, from whom  
 “ he learneth one Chapter, or one *Halacha* ( or Or-  
 “ *dinance* ) or but one Verse, or but one Letter.

The Two Things wherein *David* was instructed by *Achitophel*, are mention'd in a Comment upon them, in the following Manner. “ *Achitophel*,  
 “ when he found *David* sitting by himself, and stu-  
 “ dying the *Law*, said to him, Why dost thou stu-  
 “ dy the *Law* by thy self? Is it not said, <sup>1</sup> *A Sword*  
 “ *is upon the Liars; and they shall dote.* And, at  
 “ another Time, seeing him ( *David* ) enter the  
 “ School in a very erect Manner, he said to him,  
 “ Has it not been said, that *Men are to enter with*  
 “ *Fear, that the Fear of the Lord might be upon*  
 “ *them.* Others say, that as he ( *David* ) enter'd  
 “ the School by himself, *Achitophel* said to him, It  
 “ is written, <sup>2</sup> *We took sweet Counsel together, and*  
 “ *walked unto the House of God in Company.* As  
 “ it is written, <sup>3</sup> *In the Multitude of People is the*  
 “ *King's Honour.*

The *Talmud* forbids Any one to teach in the Pre-  
 sence of his Instructor. The Treatise, entitled <sup>4</sup> *Erú-*  
*vin*, makes it a capital Crime; saying, “ He who  
 “ teaches a *Talmud*-Ordinance in the Presence of  
 “ his Instructor, is guilty unto Death.” And a  
 little after, “ He who teaches a *Talmud*-Ordinance  
 “ ( *in the Presence of his Instructor* ) deserves to be  
 “ bit by a Serpent” Nay, the *Talmud* shuts out  
 of Heaven the Man who calls his Instructor by his  
 Name; saying ( in the Part entitled *Sanhedrin* <sup>5</sup> )  
 “ He who calls his Instructor by his Name, is an  
 “ Epicure, and hath no Part in Eternal Life.

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(1) Jer. 50. 36. (2) Pl. 55. 14. (3) Prov. 14. 28. (4) Fol. 63. Col. 1. (5) Fol. 131. Col. 4.



Farther : The Rabbins are sometimes styl'd Kings : And such is their Pride and Infatuation, that they claim the Title upon Written Authority. An Evidence of this is in the following Passage, taken from a *Jewish* Treatise entitled *Gittin*. 'Tis there said <sup>1</sup>, " The *Ruf Hóna* and the *Ruf Chasda* " were, on a Time, sitting together. The *Geniva* " coming by, One said to the Other, We will rise " to him, because he is well learned in the *Law*. " But the Other return'd, Why shall we rise to a " Wrangler ? At that Instant *Geniva* approach'd " them, and said, I salute You, my Kings ; I salute you, my Kings. And when they enquir'd of " him, on what Authority he assign'd to Rabbins " the Title of Kings, He replied, Because it is " written <sup>2</sup>, *Through Me Kings reign*." This was excellently said for the Rabbins ; who have ever since look'd upon it as a firm Authority for them to claim the Regal Title upon. And Whatever They say, right or wrong, must be true, because They say it.

The *Jews* are taught, that the Company of a Rabbin at their Tables, is to be look'd upon as a Visit of the Divine Being. In the Treatise, entitled *Berachoth*, is the following Passage <sup>3</sup> : " *Rabbi Ab-* " *bin*, the *Levite*, has said, He who partakes of a " Feast, where a *Sage* is present, doth as much as " if he partook of the Divine Glory : as it is said <sup>4</sup>, " *And Aaron came, and all the Elders of Israel, to* " *eat Bread with Moses's Father in Law before God*. " How did they eat before God ? Did they not eat " before *Moses* ? Thou must say, Every One who " partakes of a Feast where a *Sage* is present, doth " as much as if he shar'd in the Presence of the Di- " vine Glory." And in a Treatise, entitled *Ne- web Schalom*, there is a Passage which runs thus :

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(1) Fol. 62. Col. 1. (2) Prov. 8. 15. (3) Fol. 64. Col. 1, (4) Exod. 18. 12.

“<sup>1</sup> Every One who receives a Disciple of a Sage  
 “ (i. e. a *Rabbin*) into his House, to partake of  
 “ his Victuals and Drink, or of any Thing else,  
 “ doth as much as if he offer’d daily Sacrifices; as  
 “ it is written of *Elisba*<sup>2</sup>, — *which passeth by us*  
 “ *continually*. ” And in a *Talmud-Treatise*, entitled  
*Kethubob*,<sup>3</sup> ’tis said, “ He who bestows his Daugh-  
 “ ter in Marriage on the Disciple of a Sage (i. e.  
 “ *Rabbin*); He who doth the Disciple of a Sage any  
 “ Service, or suffereth him in the Use and Enjoy-  
 “ ment of his Goods, is, as it were, linked to the  
 “ Divine Glory. ” The Reader will be at no Loss  
 to discover the Foundation of this Doctrine. He  
 wants no Arguments to persuade him, that ’tis pure-  
 ly *Rabbinical*; and that the Doctrine is an Engine  
 of Craft, contriv’d to open a Door to the *Rabbins*  
 for their marrying into wealthy Families, receiving  
 rich Presents, and feasting at free Cost.

The following Quotations will shew the Reader  
 the great Humanity of those Gentlemen, and how  
 much the Illiterate are oblig’d to ’em. In a *Jewish*  
*Treatise*, entitled *Pesachim*, ’tis said, “<sup>4</sup> Our *Rab-*  
*bins* teach, that a Man should sell All he has, to  
 “ marry the Daughter of a Sage. Can he not meet  
 “ with a Daughter of a Sage? Let him take a  
 “ Daughter of a Principal Man ( *of the Laity* ).  
 “ Can he not meet with a Daughter of one of the  
 “ Principal Men? Let him marry the Daughter  
 “ of One who is the Head of a School. Can he  
 “ not meet with a Daughter of One of the Heads  
 “ of Schools? Let him take the Daughter of a  
 “ Collector of Alms. Can he not meet with the  
 “ Daughter of a Collector of Alms? Let him take  
 “ the Daughter of the Master of a Boys School:  
 “ For he shall not marry a Daughter of *Amme*

(1) Fol. 152. Col. 8. (2) 2 Kings 4. 9. (3) Fol. 111.  
 Col. 2. (4) Fol. 49. Col. 2.

“ *háarez* ( i. e. of *Idiots* ) or of One who has no  
 “ Learning ; for such are an Abomination ; and  
 “ their Wives are like Vermin ; and of their Daugh-  
 “ ters it is said <sup>1</sup>, *Cursed be he that lieth with any*  
 “ *Manner of Beast*. ’Tis also taught, that an *Am*  
 “ *háarez* ( that is, an *Idiot*, or ignorant *Mán* ) is  
 “ not allow’d to eat of the Flesh of Cattle ; as ’tis  
 “ said <sup>2</sup>, *This is the Law of the Beasts*, &c. But  
 “ Every one who has studied the *Law*, is allow’d  
 “ to eat the Flesh of Cattle and Fowls. Rabbi  
 “ *Elieser* has said, ’Tis lawful, on the Feast of the  
 “ Peace-Offering, to cut the Throat of One that is  
 “ ignorant. Upon which, his Disciples said, *Rabbi*,  
 “ say ( *It is lawful* ) to slaughter and cut him to  
 “ Pieces ? To this he answer’d, that *to kill*, and  
 “ *cut to Pieces*, requir’d the pronouncing of a Blef-  
 “ sing : But that *the Cutting of the Throat* requir’d  
 “ no Blessing. Rabbi *Elieser* has said, ’Tis unlaw-  
 “ ful to join Company, on a Road, with One that is  
 “ ignorant, and to make him a Fellow-Traveller :  
 “ As it is said <sup>3</sup>, *For that is thy Life, and the Length of*  
 “ *thy Days*. He is not careful of his own Life, for he  
 “ chuseth not to study, and to live long. How much  
 “ less will he spare ( *care for* ) the Life of his Fellow-  
 “ Traveller. Rabbi *Samuel*, Son of *Nachmani*, says,  
 “ that Rabbi *Jóchanan* had said, ’Tis lawful to split  
 “ an *Am háarez*, like a Fish, asunder. And Rabbi  
 “ *Samuel* has said, One should begin to split him at  
 “ the Back. ’Tis taught, that Rabbi *Akkiva* said,  
 “ When I was an *Am háarez* ( or *Idiot* ) I said,  
 “ I would to God I had a *Sage* : I would bite him  
 “ like an *Ass*. Upon which, his Disciples saying to  
 “ him, Rabbi, say, like a Dog ; he answer’d them,  
 “ A Dog bites, and breaks the Bone ; but an *Ass*  
 “ bites, and breaks no Bones. ’Tis taught, that Rabb

(1) Deut. 27. 21. (2) Levit. 11. 46. (3) Deut. 30. 20.

“ *Meir* said, He who gives his Daughter in Mar-  
 “ riage to an Idiot, or an ignorant Man, doth as  
 “ much as if he bound her, and threw her to a Lion.  
 “ For as a Lion treads down and tears (*his Prey*)  
 “ without Shame ; so an Idiot beats and lies with  
 “ his Wife, and hath no Shame. ’Tis taught, that  
 “ Rabbi *Elieser* said, If we had no Occasion for  
 “ their (*the Idiots*) Callings and Handicrafts ( that  
 “ is to say, their Provisions and Assistance ) they  
 “ would destroy us. ’Tis said in a *Talmud-Trea-*  
 “ tise, The Rabbi *Cbysa* teacheth, that He who  
 “ studieth the *Law* in the Presence of an Idiot, doth  
 “ as much as if he lay with his betrothed Bride be-  
 “ fore his (*the Idiot’s*) Face. The Hatred of the  
 “ Idiots against *Israel* is greater than the Hatred of  
 “ the Idolaters ; and That of their Wives is greater  
 “ than their own. Our Rabbins teach, that the  
 “ *Amme hàarez* ( or *Idiots* ) are cut off from Six  
 “ Privileges ; namely, No Witness is to appear for  
 “ them ; nor is their own Testimony to be taken.  
 “ They are entrusted with no Secret. They are not  
 “ to be Guardians of Orphans. They are not en-  
 “ trusted with the Alms-Chest. And Some say,  
 “ that if they have lost any Goods, the Goods are  
 “ not to be cried, because they ought not to have  
 “ them again. ” What Mixtures of Craft and Stu-  
 pidity, of Pride and Ignorance, enter into those extra-  
 ordinary Lessons ! deliver’d, as the Reader easily per-  
 ceives, to secure the highest Credit, Veneration and  
 Authority for the *Law* ; that is, for the Persons and  
 Doctrines of the *Rabbins*. But do not these *Rabbi-*  
*nical* Thunders against Idiocy or Ignorance, argue  
 the *Rabbins* themselves to be a Body of Idiots and  
 Madmen ?

The *Jews* are so infatuated in their Esteem of the  
 Sanctity and Wisdom of the *Rabbins*, that they think  
 there is Divinity in every Thing they say and do ;  
 and that consequently every Action they perform,

and

and every Word they utter, is worthy of all Memory and Imitation. They therefore frequently watch the *Rabbins* into their Retirements, in Order to discover, study and copy into their own Lives their most secret Ways and Manners; their Infirmities and Maggotries, as well as their most reasonable Actions; looking upon all as divine; and admiring and aping them in every the most trivial or nonsensical Matter. In the *Talmud*, in the Part entitled *Berachoth*, is the following Passage. "'Tis taught, that Rabbi *Akkiva* said, I once went to Rabbi *Jehoscha* when he was at the Necessary House, and did there learn of him Three Things. I learn'd, that One should not ease himself towards the East or West: That One should not *make bare* (or *let down One's Breeches*) standing, but sitting: And that One ought not to *wipe* One's self with the Right Hand, but with the Left. Upon which, the Son of *Asai* asked him, How he could have the Assurance to intrude upon his Master there? He answer'd, 'Tis the *Law*; and I have Need to learn. 'Tis taught, that the Son of *Asai* said, I once went up to Rabbi *Akkiva*, when he was at the Necessary House, &c. And when Rabbi *Jehoscha* said to him, How durst thou be so bold with thy Master? He answer'd, 'Tis the *Law*, and I must learn.

But the *Raf Cabana* was abundantly more curious than either of those Fools, according to the following Account of him; which is given in the same Part of the *Talmud*; soon after the Account of the inquisitive Blockheads last mentioned. "*Cabana* once enter'd the *Raf's* Bed-chamber, and hid himself under the Bed. And when he heard him prattling and playing with his Wife, and performing Duty, he said to him, The Mouth of my Father (*i. e.* Instructor) is as if his Meat had not been burnt. Whereupon the *Raf* said, *Cabana*!

“ art thou here? Get thee out; for it is not the  
 “ Custom of the World thus to enter into another’s  
 “ Bed-Chamber and listen, But he answer’d, ’Tis  
 “ the *Law*; and I have Occasion to learn.” This  
 Story is found likewise in the Talmud-Treatise en-  
 titled *Chagiga* <sup>1</sup>.

The next Thing we shall remark is, that the  
*Talmud* pronounces several Persons innocent, or with-  
 out Sin, in Matters for which the *Bible* records them  
 as very great Sinners. ’Tis said in the Latter, for  
 Instance, concerning *Hophni* and *Phinehas*, the Sons  
 of *Eli*, that they had sinned against the Lord, <sup>2</sup> in  
*lying with the Women that assembled at the Door of*  
*the Tabernacle of the Congregation.* The Talmud-  
 Treatise, entitled *Schabbath*, contradicts This; say-  
 ing, <sup>3</sup> Rabbi *Samuel*, Son of *Nechmani*, has said,  
 “ He who saith, that the Sons of *Eli* sinned, doth  
 “ err. And this is prov’d thus: Because they  
 “ (the *Women*) stay’d, and dally’d with their Turtle  
 “ Doves, and went not home to their Husbands.  
 “ For which Reason the Scripture accounts of  
 “ them (the Sons of *Eli*) as if they had lain with  
 “ them.”

Again, the Scripture says, that <sup>4</sup> *Reuben* defiled  
 his Father’s Bed, in that he lay with *Bilhab*, his Fa-  
 “ ther’s Concubine. The Talmud, in the Part last  
 “ mention’d, says, Rabbi *Samuel*, Son of *Nach-*  
 “ *mani*, writes, “ That Rabbi *Jonathan* had said,  
 “ He who says, that *Reuben* sinned, is in an Er-  
 “ ror.” Then follows an Exposition on the Words,  
*and lay with Bilhab, his Father’s Concubine*, thus:  
 “ These Words teach us, that he tumbled and dis-  
 “ order’d his Father’s Bed; which the Scripture  
 “ esteems as equal to his lying with her (*his Fa-*  
 “ *ther’s Concubine.*) But how can Tumbling and

(1) *Fol.* 5. *Col.* 2.      (2) 1 Sam. 2. 22.      (3) *Fol.* 55. *Col.* 2.  
 (4) Gen. 35. 22. 49. 4.

Disordering the Bed be made equal with Defiling it? It is indeed surprising how much the *Rabbins* surpass the Rest of Mankind in Sagacity and Learning! Who, among our selves, would have thought, that *Moses*, by the Words, *Reuben went and lay with Bilhah*, only meant, that *Reuben* tumbled and disorder'd his Father's Bed? Riddle me, riddle me ree; tell me what this Riddle can be, *Reuben went and lay with Bilhah*.

Farther: The Scripture says, of the Sons of *Samuel*,<sup>1</sup> That *they turned aside after Lucre, and took Bribes, and perverted Judgment*, contrary to the *Law of Moses*<sup>2</sup>. Nevertheless, the Talmud, in the Part last mention'd, says, "*Rabbi Samuel, Son of Nechmani, makes Mention, that Rabbi Jonathan had said, He who saith, that the Sons of Samuel sinned, doth err.*"

Again: The Scripture says of *David*, that he committed Adultery with<sup>3</sup> *Bath-sheba*, the Wife of *Uriah*; and that he caused *Uriah* to be slain; and that<sup>4</sup> *he despised the Commandment of the Lord, to do Evil in his Sight*; and that upon the Prophet *Nathan's* representing those Crimes to him, he said to the Prophet,<sup>5</sup> *I have sinned against the Lord*. Yet, in the last mention'd Talmud-Treatise, 'tis written, "*Rabbi Samuel, Son of Nachmani, saith, that Rabbi Jonathan said, he who saith, that David sinned, do err. Rabbi Samuel says, that Rabbi Jonathan said, Every one that serv'd in the Wars, gave his Wife a Bill of Divorce; as it is said*"  
*"And carry these Ten Cheeses unto the Captains of their Thousand, and look how thy Brethren fare; and bring their Arybbatham (i. e. Mixture, as it is falsely understood in the Place; for the Word signifies a Pledge or Token)* by which I may

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(1) 1 Sam. 8. 3. (2) Deut. 16. 19. (3) 2 Sam. 11. 3, 4.  
 (4) Chap. 12. 9. (5) Jer. 13. (6) 1 Sam. 17. 18.

“ know, that they are alive. What meaneth the  
 “ Word *Arybbatham*? The *Raf Joseph* teacheth, it  
 “ signifieth *Mingled Things*, which were between him  
 “ and her, (*a Man and his Wife*) And Rabbi  
 “ *Salomon* explaineth it thus: By the *Mixed Things*  
 “ between them, understand the Marriage-Contract.  
 “ The Word *Bring* amounts to as much as to say,  
 “ The Marriage-Contract shalt thou make null and  
 “ void by the Bill or Divorce which thou bring-  
 “ est from the War. The same Rabbi *Salomon*  
 “ saith, in his Exposition on 1 *Sam.* XVII. 18. Our  
 “ Rabbins say, that he (*David*) was to have  
 “ brought from them (*his Brethren*) a Bill of Di-  
 “ vorce, and to have given the same to their Wives;  
 “ to the End the Mingling and Band between  
 “ them might be of no Signification.” And Rab-  
 “ bi *Lipman*, in his *Sepher Nizzackon*, writes thus:  
 “ With Regard to *Bath-sheba*, *David* was guilty of  
 “ no Crime: For Every one who serv’d in the  
 “ Wars of the House of (*David*) gave his  
 “ Wife a Bill of Divorce.

We read in Scripture, that King *Solomon*, when  
 he was old <sup>1</sup> *turned away his Heart after other*  
*Gods; and that his Heart was not perfect with the*  
*Lord his God; and that* <sup>2</sup> *the Lord was angry with So-*  
*lomon, because his Heart was turned away from*  
*the Lord God of Israel.* Yet in the foremention’d  
 Part of the *Talmud*, ’tis denied that he sinn’d. The  
 Words run thus: <sup>3</sup> “ Rabbi *Samuel*, Son of *Nach-*  
 “ *mani*, saith, that Rabbi *Jonathan* said, He who  
 “ saith, that *Salomon* sinned, is mistaken. His  
 “ Wives, indeed, did endeavour to bend his Heart  
 “ to follow other Gods. How endeavour? For  
 “ ’tis written, And *Solomon* built an high Place for  
 “ *Chemosh*, the Abomination of *Moab*. But by this

(1) Kings 11. 4, 5, 6, 7. (2) *Vor.* 9. (3) *Fol.* 56. *Col.* 2.



“ ’tis to be understood, that he only intended to build one, but built none. ” And in a *Jewish Treatise*, entitled, *Siphre Sesebenim* <sup>1</sup> Mention is made of a Book, entitled *Sachuth Adam* (i. e. The Innocence of *Adam*) wherein it is maintain’d, that *Adam* was guilty of no Crime in eating the Forbidden Fruit.

In the Talmud-Treatise, entitled *Báva Bábra*, or *Bóvo Basro*, we have the following Passage. “ Rabbi Samuel, Son of Nachmani, saith, that Rabbi Jonathan said, that *Malcath Schebba* (which stands truly translated in our Bibles by the Words, Queen of *Sheba*) was a Woman, is mistaken. “ What then is meant by the Words *Malcath Schebba*? The Kingdom of *Saba*. ” What a Whim is here! Why, in this Place, must the Word *Malcath* signify a Kingdom; since it neither bears that Signification in any Part of *Holy Writ*, nor in any other Part of the Rabbinical Writings. But *Ipsi dicunt*; the Rabbins say, it here signifies a Kingdom; and that’s sufficient: And were they to say, it signifies a Wind-Mill, their Authority must stand, and the Jews believe them, against all other Authorities upon the Matter.

*Holy Writ* teacheth us, that God hath no Need of Counsel. The Prophet *Isaiah* saith, *Who bath directed the Spirit of the Lord, or, being his Counsellour, bath taught him. With whom took he Counsel, &c.* But in the Talmud-Treatise, entitled *Sanedrín*, ’tis written, <sup>2</sup> “ Rabbi Jonathan has said, The Holy and Blessed God doth Nothing without first consulting the Chief of his Household (that is, of the Angels:) As it is said, <sup>3</sup> *This Matter is by the Decree of the Watchers, and the Demand by the Word of the Holy One, &c.* ”

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(1) Fol. 32. Col. 4. N. 27. (2) If. 40. 13. 14. (3) Fol. 38. Col. 2. (4) Dan 4. 17.

To the same Purpose writes Rabbi *Bechai*, in his Exposition on the Five Books of *Moses*, in the *Parascha Bereschith*. His Words runs thus, ' " The  
 " Holy and Blessed God doth Nothing without  
 " first looking upon the Chief of his Household;  
 " (that is of the Angels): Which is to be thus  
 " explain'd, That the Blessed God doth all his  
 " Works by Mediators. And for this Explana-  
 " tion we find Supports in the modern or vul-  
 " gar Explanation of the *Law*. Wherefore, God's  
 " speaking in the Plural Number, as, *Let us*  
 " *make Man*, refers to the Mediators, *i. e.* the  
 " Angels.

'Tis frequently said in *Holy Writ*, that all Wis-  
 dom cometh from God; and likewise, that God  
 maketh rich and poor. But in the Talmud-  
 Treatise, entitled *Schabbath*, tis said, ' " The Rabbi  
 " *Channina* says, that the Stars cause Wisdom and  
 " Riches." But in the Talmud-Treatise, entitled  
*Radduschim*,<sup>2</sup> we have another Account of the  
 Matter, which runs thus, Contradictory to the  
 former. " Rabbi *Meir* says, a Man should al-  
 " ways endeavour to have his Son taught an easy  
 " and clean Handicraft, and beseech the Charity  
 " of him who hath Plenty of Goods and Riches.  
 " For Poverty doth not come from a Handicraft;  
 " nor Riches but from him that hath Riches: As  
 " it is said, *Mine is both Silver and Gold*, saith the  
 " Lord Zebaoth.

*Holy Writ* forbids Lending of Money on Usury:  
 The *Talmud* allows it. In a Talmud-Treatise, entitled  
*Pava Mezia*, it is written, <sup>3</sup> " *Raf Jebuda* hath said,  
 " that *Samuel* did say, To the Sages it is lawful to  
 " lend to one another upon Usury. What is the  
 " Reason? They know very well, that Usury is

(1) *Fol. 8. Col. 2.*  
*Col. 1.*

(2) *Fol. 82. Col. 2.*

(3) *Fol. 75.*

“ forbid. Is it therefore only a Present which they  
 “ make to one another? The *Raf Jebuda* saith,  
 “ that the *Raf* did say, 'Tis to Men allow'd to  
 “ lend to their Children or Households upon  
 “ Usury, that they may taste the Sweetness  
 “ thereof.

*Holy Writ* threatens Woe upon excessive Drinking. *Woe unto them that are mighty to drink Wine, &c.* The *Talmud*, on the Contrary, makes Drunkenness a Duty; at least, at one Season of the Year; according to the following Passage in the *Talmud-Treatise*, entitled *Megilla* <sup>2</sup> “ The  
 “ Rabbins have said, a Man is obliged to get  
 “ Drunk on the Feast of *Purim*; and so Drunk,  
 “ that he cannot see the Difference between *Cursed be Haman*, and *Blessed be Mordecai*. ” What an excellent Precept is here! And what an admirable Proof, again, of the Wisdom and Discernment of the *Rabbins*! As great a Hankering as there is in the World after Drunkenness, was it ever discover'd but by those learned Gentlemen, that Drunkenness is a Religious Duty? This will certainly make them some Profelytes among the Merry Fellows.

*Holy Writ* frequently enjoins us to praise and magnify the Lord. The *Psalms* <sup>3</sup> says, *The Lord is great, and greatly to be praised*; and <sup>4</sup> *I will bless the Lord at all times: His Praise shall be continually in my Mouth*. Let us see the pious Lessons the *Talmud* delivers on this Head. In the *Talmud-Treatise* last mention'd, we have the following Passage, <sup>5</sup> “ 'Tis forbidden to praise the Name of  
 “ the Holy and Blessed God in any other than the  
 “ Language of the Common Prayer, as appears  
 “ in the foregoing Words. For Rabbi *Elieser* has

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(1) *Is.* 5. 22. (2) *Is.* 7. *Col.* 2. (3) 96. 4. (4) 34. 1.  
 (5) *Is.* 18. *Col.* 1.

“ said, What is that which is written? <sup>1</sup> *Who*  
 “ *can utter the mighty Acts of the Lord? Who can*  
 “ *shew forth all his Praise?* Whom doth it be-  
 “ come to express the mighty Acts of the Lord?  
 “ Him who can declare all his Praise. Yet has  
 “ the Rabbi, Grandson to *Ghanna*, said, that Rab-  
 “ bi *Jochanan* did say, He that utters more Praise,  
 “ than ’tis allowed him to utter, to the Holy and  
 “ Blessed God, shall be rooted out from the Earth:  
 “ As it is said, <sup>2</sup> *Shall it be told him that I speak?*  
 “ *If a Man speak, surely he shall be swallowed*  
 “ *up.*

Our next Step shall be to shew the Credit the Devil is in with the *Rabbins*; together with some Specimens of the Curious History of his Adventures, which is to be collected from the *Rabbinical* Writings.

In the Law of *Moses*, Witchcraft and Commerce with Familiar Spirits are Capital Crimes. <sup>3</sup> *A Man also or Woman that has a familiar Spirit, or that is a Wizzard, shall surely be put to Death.* But the *Talmud* allows consulting the Devil. In the *Talmud-Treatise*, entitled *Sanhedrin*, we have the following Passage. “ No Questions are put to the De-  
 “ vil on the Sabbath. Nor, according to Rabbi  
 “ *Josi*, are they to be put on any other Day. But  
 “ Rabbi *Hona* says, the Ballance is not on Rabbi  
 “ *Josi*’s Side; for *that* Rabbi *Josi* spoke only out of  
 “ Fear (a Fear which Every one is possess’d with  
 “ when he consults the Devil) calling to Mind the  
 “ Danger which *Raf Isaac*, the Son of *Joseph*, under-  
 “ went, who was closed up in a Cedar-Tree. But,  
 “ by a Miracle which was wrought for him, the  
 “ Tree split and tofs’d him out. Our *Rabbins* teach

(1) Psal. 106. 2.  
 (4) Deut. 18. 11.

(2) Job 37. 20.

(3) Lev. 20. 27.

“ us, that the Princes of Oil, and the Princes of  
 “ Eggs have *Permission*.” These Words Rabbi  
 “ *Salomon Jarchi* explains; saying, ---- Some put  
 “ Questions to them (*the Devils*) through Oil;  
 “ and they are (*therefore*) call’d the Princes of  
 “ Oil. But Others put Questions to them through  
 “ Egg-Shells; and those Devils (*to whom Questi-*  
 “ *ons are so put*) are called Princes of Eggs.” In  
 the Treatise, entitled *Left tof*, there is a Passage  
 running thus, “ Concerning the Princes of Glasses,  
 “ (*wherein is Oil*) or the Princes of the Hand,  
 “ Some, by their Means, can, when a Theft has  
 “ been committed, shew the Thief in a Glass, or  
 “ in the Hand. And This they may do on the  
 “ Sabbath, as well as on the Week-Days.

In the Talmud-Treatise, entitled *Gittin*, we have  
 the following strange Account of the Transactions  
 of King *Solomon* with the Devil, for the splitting  
 of Stones for the Building of the Temple. “ He  
 “ (King *Solomon*) spoke to the *Rabbins*, and said,  
 “ What Order shall I take, that the Stones of the  
 “ Temple may be split without Iron-Tools?  
 “ Then said they to him, The *Schamir* is to be  
 “ procur’d, which was brought to *Moses*, for split-  
 “ ting the Stones he us’d in making the Breast-  
 “ Plate and Tunic. He ask’d them, where the *Scha-*  
 “ *mir* was to be found? And they answer’d him,  
 “ Order a Male-Devil and a Female-Devil to come  
 “ before thee; and force them together; perhaps  
 “ they know, and will reveal it to thee. Where-  
 “ upon, he caus’d a Male-Devil and a Female-  
 “ Devil to come before him; and forced them to-  
 “ gether, in order to discover it from them. But  
 “ said they, we know it not. Perhaps, *Aschmedai*,  
 “ the Prince of Devils, knows it. He asked  
 “ them, where he (*Aschmedai*) was. They answer’d,  
 “ he was upon the Hill *N. N.* and hath dug him-  
 “ self a Pit, and hath fill’d it with Water, and

“ cover’d it with a Stone, and sealed it with his  
 “ Seal-Ring. He ascends every Day up into the  
 “ Firmament, and descends again to the Earth,  
 “ and teaches in the High Schools upon the Earth.  
 “ Then he comes and looks on his Seal, and opens  
 “ the Pit and drinks: And when he has cover’d it  
 “ again, he seals it and goes his Way. Upon this,  
 “ King *Solomon* sent for *Benaja*, Son of *Jebojada*;  
 “ and having given him a Chain on which was  
 “ written, (*or engrav’d*) the Name *Schemhampho-*  
 “ *raß*, likewise a Ring whereon that Name was  
 “ cut; together with a Bundle of Wool and  
 “ several Casks of Wine, *he sent him to the Pit*.  
 “ When *Benaja* was come to the Pit of *Aschmedai*,  
 “ he dug a Hole under the same, and caused the  
 “ Water to run out. After which, he stopt the  
 “ Hole up with the Wool. He then dug a Hole  
 “ at the Top, over *Aschmedai*’s Pit (*at the Side of the*  
 “ *Stone*) and, having pour’d the Wine into the  
 “ Pit, he stopt up the Hole, and so dextrously,  
 “ that the Devil could not discern, that Any bo-  
 “ dy had been there. This done, he climb’d up  
 “ into a Tree, and seated himself therein. When  
 “ *Aschmedai* came, he view’d the Seal, and open’d  
 “ the Pit; and finding the Wine, he said, <sup>1</sup> *Wine*  
 “ *is a Mock*er: *Strong Drink is raging: And who so-*  
 “ *ever is deceived thereby is not wise:* <sup>2</sup> Also, *Whore-*  
 “ *dom, and Wine, and new Wine, take away the*  
 “ *Heart:* and did not then drink, because he trusted  
 “ not the Wine. But being extreamly thirsty,  
 “ he could not long abstain; but, *after some Pause*,  
 “ did drink, and so freely, that he became intoxi-  
 “ cated, and laid himself down and slept.. Then  
 “ did *Benaja*, the Son of *Jebojada*, descend from  
 “ the Tree; and went and fasten’d the Chain round

(1) Prov. 20. 1.

(2) Hof. 4. 11.

“ him, locking the same close about his Neck ;  
 “ so that he could not slip his Head through it.  
 “ When he awak’d, he fell into a mighty Rage,  
 “ and endeavour’d to wrench the Chain from his  
 “ Neck. But *Benaja* said to him, the Name of  
 “ the Lord is upon Thee ; the Name of the Lord  
 “ is upon Thee ; (*being grav’d upon the Chain*) .  
 “ Now, as they were going along, *Benaja* having  
 “ hold of the Chain, they pass’d close by a  
 “ Date-Tree ; and *Aschmedai* rubbed himself against  
 “ it, and threw it down to the Ground. After-  
 “ wards, passing by a House, *Aschmedai* laid that  
 “ likewise level with the Ground. Then came they  
 “ up to a little Hut, where dwelt a Widow.  
 “ And She coming out, and begging most earnest-  
 “ ly, that no Damage might be done to her Hut,  
 “ he (*Aschmedai*) turn’d himself to the other Side ;  
 “ but as he was doing it, he broke one of his  
 “ Legs. Whereupon he said, This is what is writ-  
 “ ten : *A soft Tongue breaketh the Bone.* *Asch-*  
 “ *medai* being brought to the King’s (*Solomon’s*)  
 “ Palace, he was not presented to the King ’till  
 “ three Days after. The first Day, *after his Ar-*  
 “ *rival*, he said to his (*Solomon’s*) Servants, Why  
 “ doth not the King admit me to his Presence ?  
 “ They said to him, he hath drank too much.  
 “ Then took he a Brick and set the same upon  
 “ another. *Whereupon*, the Servants went and  
 “ acquainted *Solomon* with what they had seen him  
 “ do. And he (*Solomon*) said to them, his Meaning  
 “ was this, *Go and give him more to drink.* The  
 “ Second Day, he (*Aschmedai*) said to them (*the Ser-*  
 “ *vants*) Why doth not the King admit me to his  
 “ Presence ? They said unto him, He hath eat  
 “ too much. Then took *Aschmedai* the Brick from  
 “ off the other, and laid it on the Ground. Where-

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(1) Prov. 25. 14.

“ upon, they went and told it to *Salomon* ; who said,  
 “ his Meaning was, *Give him but little to eat.* In  
 “ the Morning of the Third Day *Afchmedai* was  
 “ brought before King *Solomon*. And he took  
 “ an Ell, and measur’d therewith Four Ells, and  
 “ cast the same before him (*the King*) saying,  
 “ when thou diest, thou halt no more in this  
 “ World than Four Ells (*meaning the Dimefins of*  
 “ *his Grave.*) Now hast thou conquer’d the whole  
 “ World ; yet wilt not thou be fatisfied ’till  
 “ thou hast conquer’d me, and brought me to thy  
 “ Subjection ? And *Solomon* said to him, I will  
 “ have Nothing from thee. I will build the Tem-  
 “ ple : And I have Need of *Schamir*. Then said  
 “ *Afchmedai*, he is not committed to me, but to  
 “ the Prince of the *Sea* ; and he trusts him with  
 “ None but his *Turkey*, who is faithful to him.  
 “ What doth he with it ? enquir’d *Solomon*. *Afch-*  
 “ *medai* answer’d, he takes it along with him upon  
 “ Mountains which are desolate, and on which  
 “ grows neither Herb nor Tree. He holds it  
 “ against the Rocks of the Mountains ; and having  
 “ *thereby* split the same, he goes his Way. After-  
 “ wards, he takes a Load of Trees, and casts it  
 “ there ; and the Place becomes fertile, and fit to  
 “ be inhabited ; and Trees and other Things do  
 “ grow and thrive there. For that Reason he is  
 “ call’d, *Naggar Tura*, (i. e. the *Rock-Artificer*).

“ When they (*Solomon’s* Servants) had found  
 “ the Nest of this *Turkey*, wherein were many  
 “ Young ones, they cover’d it with a Concave  
 “ whitish Glass. And when the *Turkey* came to  
 “ the Nest, she endeavour’d to get to her Young  
 “ ones, but could not. Therefore she went and  
 “ brought *Schamir*, to set him upon the Glass.  
 “ *Benaja* seeing this, made at her a great Noise ;  
 “ at which she dropt the *Schamir*, and *Benaja* took  
 “ him up. And the *Turkey* went and strangled  
 “ her



“ her self, because of the Oath which she had sworn  
 “ to the Prince of the Seas; and which she had  
 “ thus broke by dropping the *Schamir*. ” Such is  
 the Account *verbatim* in the *Talmud-Treatise* en-  
 titled *Gittin*. And we suppose, that one great Mo-  
 tive which put the Rabbins upon inventing this ex-  
 travagant Fiction, was the following Passage in the  
 First Book of *Kings*. <sup>1</sup> *And the House, when it was*  
*in building, was built of Stone, made ready before it*  
*was brought thither: so that there was neither Ham-*  
*mer nor Ax, nor any Tool of Iron heard in the House,*  
*while it was building.* The *Schamir* here mention’d  
 is, it seems, an Insect: And in the *Talmud-Treatise*,  
 entitled *Sofa*, <sup>2</sup> we have the following Description of  
 it. “ Our Rabbins teach, that the *Schamir* is a  
 “ Creature of the Size of a Barley Corn; and that  
 “ it was created in one of the Six Days of the Crea-  
 “ tion; and that Nothing is so hard or firm as to  
 “ withstand it. In what then is it kept? ’Tis  
 “ wrapp’d in a Lock of Wool, and put in a Leaden  
 “ Box, which is then fill’d up with Barley Bran. ”

The Time of the Creation of this Insect, the *Pirke*  
*avoth*, printed at *Amsterdam*, mentions in a Passage,  
 which runs thus: <sup>3</sup> “ Ten Things were created in  
 “ the Dusk of the Evening of the First Sabbath;  
 “ namely, The Mouth of the Earth ( <sup>4</sup> which  
 “ swallow’d up *Korah* and his Company ); The  
 “ Mouth of the Well; and the Mouth of *Balaam’s*  
 “ Ases; the Rain-bow; the Manna, and the *Scha-*  
 “ *mir*. ” But, it seems, the *Schamir* has not existed  
 since the Destruction of the Second Temple; the  
 same Treatise, entitled *Sofa*, saying, “ <sup>5</sup> Since the  
 “ Time the Temple was destroy’d, *Schamir* has  
 “ been no more. Our Rabbins teach, that *Solo-*  
 “ *mon* built the Temple by Means of the *Schamir*. ”

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(1) 1 Kings 6. 7. (2) Fol. 48. Col. 2. (5) Cap. 5. Fol. 30.  
 Col. 1. (4) Numb. 16. 30. (5) Fol. 48. Col. 2.

Our next Quotations will shew, that, according to the Dreams of the Rabbins, *Solomon* employ'd Devils to bring together Stones for the Temple, and that Devils assisted likewise in building the same. The Treatise entitled *Emek hammelech*, says thus: " Our Rabbins, of Blessed Memory, explain the Words, *And Solomon sat upon the Throne of the Lord*, in the following Manner. As the Blessed God reigns over both higher and lower Powers; so did King *Solomon*, on whom be Peace, reign over Both. Even Devils, Spirits, and Night-Spirits were under his Government. For in his Time the Moon was compleat: Virtue had the Upper-hand of Vice: The Devils were then of an agreeable Aspect: Spirits brought large Stones for the building of the Temple, and assisted in the same; as we are inform'd in *Medrasch Schir hashchirim rabba*. But when he (*Solomon*) had sinn'd, the Moon began to be cut asunder (or to decrease). As it is said, <sup>2</sup> *And Solomon did Evil in the Sight of the Lord*. Whereupon the said Spirits withdrew themselves from his Command, and would serve him no longer; as may be seen in the History of *Aschmedai*, the Prince of Devils. And they became his (*Solomon's*) Dread; as it is said, <sup>3</sup> *Behold his Bed, which is Solomon's; Threescore valiant Men are about it, of the valiant Men of Israel*." Mention is likewise made of *Solomon's* Power over Devils, in the Treatise entitled *Bamidbar rabba*, in the Eleventh <sup>4</sup> *Parascha*. The Treatise entitled *Schemóth rabba*, says, <sup>5</sup> That *Solomon* govern'd the World from one End to the other.

We will now return to *Aschmedai*, and shew how, according to the *Rabbins*, that cunning Devil play'd

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(1) 1 Chron. 29. 23. (2) Kings 11. 6. (3) Cant. 3. 7.  
 (4) Fol. 199. Col. 3. (5) Fol. 108. Col. 2.

his Cards, in Order to be reveng'd on *Solomon* for bringing him into Captivity. The *Talmud-Treatise* entitled *Gittin*,<sup>1</sup> from whence we had What we have already deliver'd concerning the Taking of this Devil, says, " He ( *Solomon* ) stood one Day  
 " near *Aschmedai*, and said to him, it is written,  
 " <sup>2</sup> *He hath, as it were, the Strength of an Unicorn*."  
 " The Word *Strength* signifies the Ministering Spirits;  
 " and *Unicorn* denotes the Devils. In What are you  
 " ( *Devils* ) more excellent than we ? Then answer'd  
 " *Aschmedai*, Take the Chain off me, and give me  
 " thy Ring ; and then will I shew Thee mine Excellence. When, accordingly, *Solomon* had taken  
 " off the Chain, and given him the Ring, he was  
 " swallow'd up of *Aschmedai* ; who, thereupon,  
 " stretching one of his Wings ( *or Feet* ) up to the  
 " Firmament of Heaven, the other remaining upon the Earth, spit out *Solomon* Four Hundred  
 " Leagues from him. And this being done so privately, that No one else knew any Thing of the  
 " Matter, he ( *Aschmedai* ) plac'd himself, in the  
 " Likeness of *Solomon*, upon *Solomon's* Throne.  
 " From that Hour did *Solomon* say, <sup>3</sup> *What Profit*  
 " *hath a Man of all his Labour which he taketh under the Sun ? And this is the Reward of all my*  
 " *Labour*. What is meant by the Word *This* ? The  
 " *Raf* and *Samuel* differ in Opinion about it. One  
 " says, it signifies his *Staff* ; the other, that it denotes his Garment. Then went *Solomon* a begging from Door to Door ; and wherever he came,  
 " he utter'd these Words, *I, the Preacher, was*  
 " *King over Israel in Jerusalem*. Coming before  
 " the Great Council, and uttering the same Words  
 " again and again, without Addition or Variation,  
 " the *Rabbins* said, What may This mean ? For a

(1) *Fol.* 68. *Col.* 2. (2) *Numb.* 23. 22. (3) *Ecc.* 1. 3.

“ Fool is not constant in his Tale. And they said  
 “ to *Benaja*, Doth the King permit Thee to come  
 “ into his Presence? And he answer’d them, No.  
 “ Then sent they to the Queens, to ask of them,  
 “ Doth the King come unto you? And they an-  
 “ swer’d and said, Yes, he cometh. The *Rabbins*  
 “ and *Sages* did then send to them again, saying,  
 “ Take Notice of his Feet; for the Feet of Devils  
 “ are like the Feet of Cocks. The Queens then  
 “ acquainted them, that he came in Slippers; and  
 “ would force them to Embraces at Times in  
 “ which they were forbidden by the *Law*; and  
 “ that he had likewise attempted to lye with his  
 “ Mother *Bathsheba*. Hereupon, *Solomon*, who went  
 “ a begging, was conducted by the *Rabbins* and  
 “ *Sages* to his Palace; and they gave him the Ring  
 “ and the Chain, on which the Name *Schem hamn-*  
 “ *phorasch* was inscrib’d. And when he enter’d  
 “ the Place where *Aschmedai* was Sitting on his  
 “ (*Solomon’s*) Throne, as the real *Solomon*, *Asch-*  
 “ *medai* flew away. And although he flew away,  
 “ yet was *Solomon* in Dread of him: And this is  
 “ What is meant where it is said, ‘ *Behold his*  
 “ *Bed, which is Solomon’s; Threescore valiant Men*  
 “ *are about it of the valiant Men of Israel. They*  
 “ *all hold Swords, being expert in War. Every Man*  
 “ *bath his Sword upon his Thigh, because of Fear in*  
 “ *the Night.*

This wild Fiction is inserted in the <sup>2</sup> *Maase* Book; and likewise, with some Variations, in the Treatise entitled *Emek hammelech*. Which last Piece, for the farther Entertainment of the Reader, we shall quote upon the Matter. ’Tis there said, “ With King  
 “ *Solomon*, on whom be Peace, it was a Custom to  
 “ convey himself every Day up to the Firmament

“ of Heaven, in Order to learn Secrets from the  
 “ Mouths of ( *the Spirits* ) *Afa* and *Afaëls* : And no  
 “ Fear was upon him. And all the Host of Hea-  
 “ ven did bow before the Holy and Blessed God,  
 “ and magnify’d his Name, for having vouchsafed  
 “ such a King unto *Israel*. And all the Spirits ful-  
 “ fill’d his ( *Solomon’s* ) Will in every Thing : As  
 “ it is said, <sup>1</sup> *Then Solomon sat on the Throne of the*  
 “ *Lord as King*. And he reign’d over the Upper  
 “ and Lower Creation. At his Command, they  
 “ ( *the Spirits* ) brought together the Stones and  
 “ other Materials for building the Temple. And  
 “ being desirous to have the *Schamir*, he caus’d  
 “ *Aschmedai*, the Prince of Devils, to be brought  
 “ before him in Iron-Chains, on which was grav’d  
 “ the Name *Shem hammphorasch* ; and he held him  
 “ Captive even a long Time after the Building of  
 “ the Temple. But at Length, the Sin of *Solomon*  
 “ was the Cause, that *Aschmedai* prevail’d upon  
 “ him to set him ( *Aschmedai* ) at Liberty, upon  
 “ Promise, that he would, thereupon, communi-  
 “ cate to him a great and surprising Secret. *Solo-*  
 “ *mon* having unloos’d him, *Aschmedai* further pre-  
 “ vail’d upon him to let him have the Ring, up-  
 “ on which was inscrib’d the Name of *Schem hamm-*  
 “ *phorasch*. And *Solomon* trusted him with the  
 “ same. For it had been spoken by the Lord,  
 “ that he would reward him ( *Solomon* ) according  
 “ to his Works ; and that he should wander and  
 “ suffer ; because he had transgressed Three Com-  
 “ mandments. *Aschmedai* having receiv’d the Ring,  
 “ he threw it into the Sea ; and a Fish came and  
 “ swallow’d it. And then *Aschmedai* threw *Solomon*  
 “ Two Hundred Leagues up the Country, into the  
 “ Land of the People ( *Heathens* ) and thrust him

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(1) 1 Chron. 29. 23.

“ out of the Kingdom. Then was his ( *Solomon's* )  
 “ Glory lost. And he begg'd from Door to Door,  
 “ and said, *I, Solomon, was King of Jerufalem. But*  
 “ the People mocked him, and said, *How should*  
 “ *such a King beg Alms from Door to Door ?* And  
 “ he remain'd in that poor Condition Three Years,  
 “ because he had transgressed Three Commandments  
 “ of the *Law*, which are thus written, ' *But he shall*  
 “ *not multiply Horses to himself. Neither shall he*  
 “ *multiply Wives to himself. Neither shall he mul-*  
 “ *tiple to himself Silver and Gold.* Against which  
 “ Three Commandments he had transgress'd. When  
 “ the Three Years were expir'd, God was pleas'd  
 “ to have Compassion on him, for his Servant  
 “ *David's* Sake. And because *Naama*, the Daugh-  
 “ ter of the King of the *Ammonites*, was to be  
 “ made just (or *be justified*) to the End the  
 “ Line of the *Messias* might pass through her, by  
 “ her being married to *Solomon*, and brought by  
 “ him into the Land of *Israel*, God caus'd *Solo-*  
 “ *mon* to pass into the Land of the *Ammonites*. And  
 “ when he was come into the City, call'd *Masch-*  
 “ *kemen*, which was the Royal Residence, and stood  
 “ in a Street of the City, the Chief Cook or Master  
 “ of the King's Kitchen came there to buy What  
 “ he wanted ; and seeing *Solomon* standing, com-  
 “ pell'd him to carry What he bought to the *Pa-*  
 “ *lace*. He ( *Solomon* ) carried it ( *his Burthen* )  
 “ into the Kitchen ; and there observing what the  
 “ Chief Cook did, he said to him, I will tarry with  
 “ Thee and serve Thee, only for my Subsistence.  
 “ The Chief Cook or Master of the Kitchin con-  
 “ senting, *Solomon* tarried there, and serv'd him.  
 “ After some Days he ( *Solomon* ) said to the Chief  
 “ Cook, that he would prepare a Dish of Meat for

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(1) Deut. 17. 16, 17.

“ the King, after his own Manner; for that he  
 “ had been a great Master in the Art of Cookery.  
 “ And the Chief Cook consenting, *Solomon* dress’d  
 “ the costly and delicate Victuals, design’d for the  
 “ King. When the King had tasted thereof, (it  
 “ being boil’d, and the Chief Cook having serv’d  
 “ it up) he ask’d him, who prepar’d the Victuals;  
 “ and said, Thou hast not serv’d me up the Like  
 “ before. Then the Chief Cook related to the  
 “ King all that had happen’d; and told him, that  
 “ the Man (*Solomon*) had boil’d the Meat. Where-  
 “ upon, the King order’d him (*Solomon*) to be  
 “ call’d; and when *Solomon* came into the Presence  
 “ of the King, the King ask’d him, wilt thou be  
 “ my Chief Cook, (or Master of the Kitchen)?  
 “ And he answer’d, Yes. Then the King dismiss’d  
 “ the Chief Cook, and put *Solomon* in his Place; that  
 “ he should dress all the Victuals for the King’s  
 “ Table. At Length it happen’d, that *Naama*,  
 “ the King’s Daughter, saw *Solomon*. And she said  
 “ to her Mother, I have a Liking for that Man, and  
 “ would marry him. But her Mother chid her, and  
 “ said to her, Are there not many Noble Princes in  
 “ thy Father’s Dominions, for thee to chuse out  
 “ of them Him thou likest best for a Husband.  
 “ But she (*Naama*) answer’d, I desire none but  
 “ this Cook. And her Mother used all her Art  
 “ to dissuade her from such Thoughts, but could  
 “ not effect it: For *Naama* said, I would not, by  
 “ any Means, have any other Man than this. So  
 “ that the Mother was oblig’d to lay the Mat-  
 “ ter before the King, her Consort; telling him,  
 “ that his Daughter had a Mind to marry his  
 “ Chief Cook. When the King had heard of it,  
 “ it anger’d him; and he form’d a Design to de-  
 “ stroy them both. But it was not the Will of  
 “ God to suffer it. And it therefore came to pass,  
 “ that the King had so much Compassion on them,

“ as

“ as to lay aside the Design of shedding *their* in-  
 “ nocent Blood. And he called one of his Ser-  
 “ vants, and charged him to convey them both  
 “ into the Defart, where they might die of them-  
 “ selves. And the Servant did as the King di-  
 “ rected him, and left them in the Defart, and  
 “ return’d to his Employment under the King.  
 “ And *Solomon* and *Naama* removed from the De-  
 “ fart, in order to find Food, whereon to subsist.  
 “ And they came to a City situate near the  
 “ Sea. And *Solomon* going about to search for  
 “ Sustenance, he met with a Fisherman, who sold  
 “ Fish. And he bought of him a Fish, and car-  
 “ ried it to his Wife to dress. When she had  
 “ opened the Fish, she found therein the Ring, up-  
 “ on which was cut the *Schem hammphorasch* ; and  
 “ she gave the Ring to her Husband ; who pre-  
 “ sently knew it, and put it on his Finger. Where-  
 “ upon, his Spirit (*or Chearfulness*) return’d to him ;  
 “ and his Heart was set at Rest. And he went to  
 “ *Jerusalem*, and drove from thence *Aschmedai*, who  
 “ had fill’d his Throne all the Time of his Ab-  
 “ sence, in his (*Solomon’s*) Likeness. Then *Solo-*  
 “ *mon* seated himself again on his Throne, and put  
 “ the Crown upon his Head. After which, he sent  
 “ Messengers to summon before him *Naama’s* Fa-  
 “ ther, the King of the *Ammonites*. And when  
 “ the King of the *Ammonites* was come, *Solomon*  
 “ said to him, Thou hast destroy’d two Souls with-  
 “ out Fear or Counsel. He answer’d, far be it from  
 “ me. I have not destroy’d them. But I have  
 “ banish’d them into a Defart : And I know not  
 “ what is become of them. Whereupon, *Solomon*,  
 “ on whom be Peace, said, If thou shouldst see  
 “ them, couldst thou know them ? Know thou,  
 “ that I am the Master-Cook ; and thy Daughter  
 “ is my Consort. Then he order’d his Servants to  
 “ call her ; and she came and kiss’d the Hands of her  
 “ Father,



“ Father. And after her Father had rejoic’d exceedingly, he return’d to his own Country.” This Relation is likewise found in several other *Jewish* Treatises, but with some Variations in each, concerning the Ring, and a few other Matters. But all the Treatises, which mention it, agree, that *Solomon* on this Occasion went a begging.

But to return to the *Jewish* Notions of consulting the Devil. In the Treatise, entitled *Avodath Hakkodesch*, in the Part entitled *Chéleck battachtitz*,\* we have the following Passage. “ *Solomon*, “ on whom be Peace, rode upon an Eagle to the “ Mountains towards the East, which are mention’d in *Numb. XXIII. 7.* to learn the Wisdom “ of *Aša* and *Ašaël*.” And in the Preface to the Treatise entitled *Emek hammelech*, there is a Passage which runs thus, † “ King *Solomon*, on whom “ be Peace, had deeper Knowledge than All that “ were before him, from the Generation of *Moses*, “ our Instructor, on whom be Peace. He perform’d surprising Things; and was so desirous “ of Knowledge and Wisdom, that he suffer’d “ himself to be carried upon an Eagle to *Aša* and “ *Ašaël*; being seated in a Chair, which was fix’d “ on the Eagle’s Back. He sought after hidden “ Things in the dark Mountains, &c.

The *Emek hammelech* says, that *Baalam* was likewise instructed in Wisdom by the above-mention’d Spirits. And in the same Treatise we find the following Passage. “ *The Sons of God saw “ the Daughters of Men, and longed for them. “ And the Holy and Blessed God cast them (the “ Sons of God) down in Chains: And they were “ Aša and Ašaël, of whom were generated the “ many Souls of mix’d People mentioned in Exod. “ XII. 38.*

\* Fol. 109. Col. 1. † Fol. 5. Col. 4.

Rabbi *Jehuda*, in his Treatise, entitled *Sephir Casidim*, says, \* “ When a Man wants Courage to  
 “ conjure (or raise) the Devil, he should pray to  
 “ God to prevent the Devil from doing him Hurt.  
 “ There are Some who say, One should prostrate  
 “ one’s self before him on the Ground ; for that  
 “ he will not do any Mischief to Those who shew  
 “ him Submission.

We are taught in *Holy Writ*, that the Fear of God, cometh from God. The *Talmud* teacheth the Contrary ; and even allows of the committing of Sin. In the *Talmud-Treatise*, entitled *Chagiga*, there is a Passage running thus ; † “ Rab-  
 “ bi *Ila* hath said, When corrupt Nature gets  
 “ the upper Hand of a Man, let him retire to  
 “ a Place where he is not known, and cloath  
 “ himself in Black ; and then let him do what  
 “ his Heart listeth ; so that he profane not the  
 “ Name of the Lord in Publick.” There is a Passage to the same Purpose in the Treatise entitled || *Kidduschin*.

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\* *Fol. 25. Col. 3.*

† *Fol. 16. Col. 1.*

|| *Fol. 40. Col. 1.*



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## NUMBER II.

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**W**E shall now pass to the Rabbinical Accounts of the Giant Og, who is mention'd in *Exod. XXI. 33*. The Talmud-Treatise entitled *Zéena Uréena*, in the *Parascha Chykkath*, speaks of him thus: <sup>1</sup> “Og descended from those Angels who were cast down from Heaven. Those Angels committed Fornication in the Time of *Noah*. But Og was born before the Deluge. The Name of the Angel who begot him was *Schamchiel*. That Angel lay with the Wife of *Shem*, the Son of *Noah*, before they (*Noah* and his Family) enter'd the Ark. And she bore, in the Ark, *Sichon* who was King of the *Ammonites* <sup>2</sup>, and Brother to Og.

The *Rabbins* assert, that the Giants were the Posterity of the fallen Angels. Rabbi *Elieser* says, <sup>3</sup> “The Angels, who were cast down from their Place of Glory, saw the Daughters of *Cain*, who painted their Faces, and went naked, in an unseemly Manner. They (*the Angels*) went after (or *courted*) them, and took them for their Wives; as 'tis said, <sup>4</sup> *The Sons of God saw the Daughters of Men*. Rabbi *Zadock* says, Of them were generated the Giants, Men of prodigious Size.” But the *Zéena Uréena*, in the *Parascha Schelach* says, “the Giants fell down from Heaven, at the Time of the Six Days Creation; and are, on Account of their Falling, call'd *Neflim* (from *Nafal*,

(1) Fol. 81. Col. 1.

(2) Num. 21. 21.

(3) Chap. 22.

(4) Gen. 6. 2.

“ which signifies *to fall*) and because he who looks  
 “ on them falls into Fear, and his Courage fails  
 “ him.

Another Mention of *Og* we have in the Talmud-Treatise entitled *Nidda*, in the *Parascha Josepboth*; where it is said. <sup>1</sup> “ *Og* found our Father *Abraham*  
 “ standing in a Barn; where he was preparing  
 “ Cakes for the Feast of the Passover. And he is,  
 “ on that Account, called *Og* (*which signifies a*  
 “ *Cake.*) ” The *Medrash Tillim* says, “ Why is  
 “ he called *Og*? Because when he came to *Abra-*  
 “ *ham*, he found him busie in preparing Cakes for  
 “ the Passover.” This *Og*, says Rabbi *Elieser* <sup>2</sup>,  
 in his Discourses, went by the Name of *Elieser*:  
 And under that Name the Rabbi speaks of him in  
 the following Manner, “ *Elieser* was *Abraham*’s  
 “ Servant. But how came he to be his Servant?  
 “ When he (*Abraham*) was come out of the Fire  
 “ of the *Chaldeans*, all the Chief Men of that Time  
 “ rose up, and made him Presents. And then rose  
 “ up *Nimrod*, and gave his Servant *Elieser* unto  
 “ *Abraham*. And upon his (*Og*’s) having done a  
 “ good Service for *Isaac*, he was freed from Servi-  
 “ tude: And God gave him his Reward in this  
 “ World (because the Wicked shall have no Re-  
 “ ward in the World to come) and made him a  
 “ King; and he was King of *Bashan*.” The *Jal-*  
*kut Chadasch*, in the Part entitled *Mosche*, says,  
 “ <sup>3</sup> *Og* was one of *Abraham*’s Household. And  
 “ when *Abraham* was circumcised, the Males of all  
 “ his Family were circumcised with him; and *Og*  
 “ was also circumcised.” That *Nimrod* made  
*Abraham* a Present of *Og*, is said likewise in the Tal-  
 mud-Treatise entitled *Sopherim* <sup>4</sup>.

(1) Fol. 61. Col. 1.

(2) Chap. 16.

(3) Fol. 131. Col. 1.

(4) Fol. 14. Col. 4.

This *Og* the *Rabbins* judge to be the Person who is said, in *Genesis* 14. 13. to have escap'd, and to have told *Abraham* of his Brother *Lot*'s being taken Captive: As may be seen in Rabbi *Salomon Jarchi*'s Exposition on that Passage in *Genesis*, and in other Rabbinical Treatises. And the *Rabbins*, if you will believe them, have discover'd the Reason, why *Og* was so officious on this Occasion. The Reason is thus set down, in the Treatise entitled *Devarim rabba*; <sup>1</sup> "The *Resch Lakisch* hath said, that he "*(Og)* was call'd *Palit*, (i. e. *Deferter*.) But why "*is he call'd Og?* Because when he came to *Abraham*, he found him preparing Cakes for the "*Passover*. But he went not to him for God's "*Sake*, but for the Sake of the Beauty of *Sarah*. "*For he reasoned within himself: Behold, I will "*inform him, that his Brother *Lot* is taken Cap- "*tive: So, when he cometh to rescue his Brother,* "*he will be slain by the Enemy; and then will I "*take *Sarah* to Wife.

In the *Jalkut Chadasch*, in the Part entitled *Zizchak*, <sup>2</sup> we have the following Account of an odd Adventure of *Og* in *Mesopotamia*; who, it seems, was the Person whom *Abraham* sent to look out for a Wife for *Isaac*. <sup>3</sup> "When *Elieser* (that is, *Og*) "*the Servant of Abraham, went unto Bethuel in "**Mesopotamia*, on Account of *Rebecca*, and *Laban* "*had seen the Ear-Rings, he (Laban) sought to "*slay *Elieser*. But when *Elieser* perceiv'd, that "*his Face was set towards Evil, he pronounced "*the Name *Schem hammphorasch*, and (*thereby*) "*caused the Camels to (rise up and) stand in the "*Air, over the Well; he himself standing upon "*the Camels. When Laban saw this, he confessed,* "*that (Elieser) was just; and said, come hither,*

(1) Fol. 235. Col. 3. (2) Fol. 82. Col. 1. (3) Gen. 24.

“ Thou Blessed of the Lord, taking him to be  
 “ *Abraham*, because the Glory of his Face resem-  
 “ bled his.” A little farther in the same Treatise,  
 “ it is said, “ He (*Laban*) fought to slay *Elieser*.  
 “ But when *Laban* and his Company saw, that  
 “ *Elieser* had two Camels in his Hands, and that  
 “ he carried them over the River, they said, we  
 “ cannot master him. And they set before him  
 “ a Dish, which had Poison in it. But, for the Sake  
 “ of *Abraham*, the Dish was changed; and *Bethuel*  
 “ did eat (*thereof*) and die: As it is said, <sup>2</sup> *And*  
 “ *there was set before him to eat*. The Word *Mu-*  
 “ *sam*, (a Hebrew Word in the Text) signifies No-  
 “ thing but *Sam* (i.e. *Poison*.)” (*The Word Musam*  
*signifies plainly to set before, and nothing else.*)  
 “ But why did *Bethuel* die (*in this Manner?*) Be-  
 “ cause he had taken up a Custom to lye with  
 “ every Virgin on her Wedding-Day. When  
 “ therefore he gave his Daughter in Marriage, the  
 “ Princes assembled together, and said, we will see  
 “ whether he will observe that Custom with his  
 “ own Daughter. If he doth not, we will put an  
 “ End to his Life. And he (*Bethuel*) therefore died,  
 “ that *Elieser* and *Rebecca* might be saved.

*Holy Writ* informs us, that, at the Deluge, the Waters prevailed Fifteen Cubits upward; that all the high Hills, which were under the whole Heaven, were cover'd with Water; and that all Flesh, and every Thing that had the Breath of Life in the dry Land, was drown'd, excepting *Noah*, and those that were with him in the Ark. But, according to the *Rabbins*, *Og* likewise surviv'd the Flood. In the Talmud-Treatise, entitled *Nidda*,<sup>3</sup> is the following Passage. <sup>4</sup> “ *And there came One that had escaped,*  
 “ *and told Abraham the Hebrew, for &c.* *Rabb;*

(1) *Fol.* 83. *Col.* 1. (2) *Gen.* 24. 33. (3) *Fol.* 61. *Col.* 1.  
 (4) *Gen.* 14. 13.

“ *Jochanan* hath said, This is *Og*, who escaped out  
 “ of the Generations at the Flood.” This is  
 quoted by Rabbi *Salomon Jarchi* in his Paraphrase  
 on *Genesis*, at the same Verse. And he adds,  
 “ According to the literal Sense, This is that *Og*  
 “ who made his Escape from the Battle: Who was  
 “ not slain: According to what is said, ‘ For only  
 “ *Og, King of Bashan, remained of the Remnant of*  
 “ *the Giants.* He remain’d, because *Amraphel* and  
 “ his Band, in *Aschetheroth Karnajim*, did not de-  
 “ stroy him.” Rabbi *Bechai*, in his Comment  
 on the Five Books of *Moses*, <sup>2</sup> says the same.

Concerning the prodigious Bulk or Size of the  
 Giants *Og* and *Sichon* (who, we are told, were Bro-  
 thers) the Rabbinical Notions of it may be gather-  
 ed from the following Quotations. In the *Falkut*  
*Schimoni*, on the Five Books of *Moses*, in the *Paraf-*  
*cha Vajelech*, *Moses* is represented as speaking in the  
 following Manner, to the Angel of Death, who  
 intended, it seems, to take away his Life. “ I  
 “ have been engaged in War against *Sichon* and  
 “ *Og*, two Heroes of the Nations, of so vast a  
 “ Stature, that the Waters in the Time of the  
 “ Deluge, did not reach to their Ankles.” Of the  
 Strength and Stature of *Sichon*, the *Medrasch Til-*  
*lim*, on the 136 *Psalms*, speaks thus; “ Our Rab-  
 “ bins say, that *Sichon* was harder than a Wall or  
 “ Tower; and harder than any other Creature;  
 “ and taller than any Tower, when his Feet  
 “ touch’d the Ground; and no Creature could  
 “ withstand him. What did God do? He bound  
 “ in the Air the Prince who guarded him: As it  
 “ is said <sup>3</sup> — Yet I destroy’d his Fruit from above.  
 “ He cast him out of his Place, and deliver’d him  
 “ to the *Israelites*.

(1) Deut. 3. 11.

(2) Fol. 191. Col. 4. and Fol. 192. Col. 1.

(3) Amos. 2. 9.

Of the Giants in the Time of the Flood, the *Talkut Schimoní* speaks in the following Manner. “Of the Generation at the Time of the Flood, there was One, who set his Foot upon the Abyfs of the Ocean; and therewith stopt (or cover’d) the same close up; so that no Water could get out. His Hand he laid to the Hole (or Window) of Heaven, to stop the same therewith. And he even attempted to get into the Ark.” And in the Chapter of Rabbi *Elieser* there is a Passage running thus, “They (*the Giants*) did say, Though the Water of the Deluge should come upon us, we are large and tall of Body, and it will hardly rise so high as our Necks. and tho’ he (*God*) should assail us with the Waters of the Abyfs, behold we can stop (or cover) the Hole (or Basin) of the Abyfs with the Soles of our Feet. What did they do? They stretched out their Feet, and stopt up (or cover’d) all the Holes (or Basins) of the Abyfs. But what did God? He made the Waters of the Abyfs boiling hot, so that their Flesh (*Feet*) were scalded, and the Skin came off: As it is said, ‘*What Time they wax warm, they vanish: When it is hot, they are consumed out of their Place.*’

Og, according to the Rabbins, was, as we have shewn, born before the Deluge. And of that Giant’s Management for his Preservation from the Flood, they give us two different Accounts. One of these Accounts is in the Talmud-Treatise entitled *Sevachim*; and is mingled with a very extravagant Story concerning a prodigious Unicorn, which was also preserv’d in the Time of the Deluge. The Account runs thus; <sup>2</sup> “The Rasi *Cháfda* has said, At the Time of the Flood, no Judgment passed upon the

(1) Job. 6. 17.

(2) *Fol.* 113. *Col.* 2.



“ Fish of the Sea: According to what is said, *All*  
 “ *that was on the Dry Land perish'd.* The Fish of  
 “ the Sea did not perish. I agree with those who  
 “ say, the Deluge did not reach the Land of  
 “ *Israel.* And if it did not, 'tis a Proof, that the  
 “ Unicorn did abide there. But if we agree with  
 “ those who say, the Flood did come upon the  
 “ Land of *Israel*, where then must it (*the Unicorn*)  
 “ have stood. Rabbi *Jandai* has said, They put  
 “ young ones into the Ark. How can that be?  
 “ For *Rabba*, Grandson of *Channa*, has said, I  
 “ my self have seen a young Unicorn, which, tho'  
 “ but of the Age of one Day, was as big as  
 “ Mount *Tabor*. What then is the Compass of  
 “ Mount *Tabor*? Forty Miles. The Length of  
 “ it's (*the Unicorn's*) Neck was Three Miles.  
 “ It's Head, when laid down, took up a Mile and  
 “ a half Extent. With the Dung it cast from it, it  
 “ so choaked up *Jordan*, that the Water was turn'd  
 “ from it's Course. Rabbi *Jochanan* hath said, its  
 “ Head was let into the Ark. How could that  
 “ be? For the Lord *Rabba*, Grandson of *Channa*,  
 “ hath said, its Head, when laid down, took up  
 “ a Mile and a half Extent. Well then, did  
 “ they let his Snout into the Ark? To what  
 “ Purpose? For the Ark moved, and went it's  
 “ Way. The *Resch Lakisch* hath said, He (*Noah*)  
 “ tied the Horns (*of the Unicorn*) to the Ark; so  
 “ that the Unicorn marched at the Side of the Ark.  
 “ How can that be? For the *Raf Chasda* saith,  
 “ The Generation of the Flood committed Wick-  
 “ edness in their Heat; and that for this Reason,  
 “ they were punish'd with hot Water. Whither,  
 “ according to thy Notion, went the Ark? Higher  
 “ up. Where stood King *Og*? For Him it was  
 “ permitted, by Miracle, that the Water about the  
 “ Ark should be cool: So that neither *Og* nor the  
 “ Unicorn, which likewise march'd at the Side of the  
 “ Ark,

“ Ark, were scalded:” So runs the Account in the aforefaid Talmud-Treatise, *Sevachim*. Much the fame Account, both of Og and the Unicorn, is given in the *Zéena Uréena*, in the *Parafcha* <sup>1</sup> *Noach*. The Story of the Unicorn is likewise given in the Talmud-Treatise entitled *Báva Bábtra*.

But there is a much stranger Account of an Unicorn in the *Medrafch Tillim* <sup>2</sup>, upon the Words, <sup>3</sup> *Save me from the Lion's Mouth, for thou haft heard me from the Horns of the Unicorn*. The Words run thus: “ The *Raf Hona*, Son of *Idi*, hath faid, “ In the Day, when *David* kept Sheep, he went “ and found, in the Defart, an Unicorn which was “ afleep; and fupposing it to be a Mountain, “ he got upon it. When the Unicorn awaked, “ it rofe; and *David* being upon the Back of it, “ rofe as high as the Heavens. Then faid *David* “ (*unto God*) if thou deliverest me, and helpeft me “ down from this Unicorn, I will build Thee a “ Temple of a Hundred Ells, like the Horn of “ this Unicorn. There is One (*Rabbin*) that faith, “ *David* meafur'd the Length of it (*the Horn*.) “ Others fay, the Breadth. What did God? He “ brought a Lion in the Way. And when the “ Unicorn faw the Lion, he couched before him, “ becaufe he (*the Lion*) was King. And *David* “ ftept down to the Ground. But when *David* faw “ the Lion, Fear fell upon him. Therefore it “ is faid, *Save me from the Lion's Mouth, for thou “ haft heard me from the Horns of the Unicorn.*” The *Falkut Schimoni*, <sup>4</sup> on *Pfalm*. 22. gives you more of this Story.

Another Account of the Manner in which Og was preferv'd, in the Time of the Deluge, we have in Rabbi *Jonathan's Chaldaic* Verfion, <sup>5</sup> on the Words,

(1) Fol. 6. Col. 3.  
(4) Fol. 97. Col. 4.

(2) Fol. 21. Col. 2.  
(5) Gen. 14. 13.

(3) Pf. 22. 21:

there came One that had escap'd. Upon which Words that Rabbi says, " And there came Og, who was the only Man (*excepting the Family in the Ark*) that surviv'd the Flood. He rode upon the Ark, and was as a Covering to the Top thereof. And he was preserv'd (*fed*) by the Victuals which Noab gave him." But in *Jalkut Schimoni*, on *Genesis*, 'tis said, " When the Waters prevailed, all Beings (*which liv'd on the Dry Land*) were destroy'd, except Noab: As it is said, ) And Noab only remain'd. But Og the King of Basban, was likewise preserv'd; for he sat upon a Beam under the Ladder of the Ark; and swore unto Noab and his Sons, that he would be always their Servant. What did Noab? He bored a Hole in (*through the Side of*) the Ark, and handed to him (Og) his daily Food. And he (Og) was saved (*from the Flood:*) As it is said <sup>3</sup> For only Og, King of Basban, remain'd of the Remnant of the Giants." The Talmud-Treatise, entitled *Sopherim*, gives the following Account of the Provisions Og consum'd while he was boarded with Noab. What then were his (Og's) Victuals? One Thousand Oxen; and the same Number of every Sort of Game. And his Drink was One Thousand Measures. What then was the Weight of one Drop of his Seed? Thirty six Pounds." What Room is here for mirthful and astonishing Reflection! What a Fund for Laughter on one Side, and what Matter for Astonishment on the other! Does not the Reader very naturally break off here with this Question, Is it possible that such romantick Stuff should be the Product of sober Imaginations? And is there really a People in the World so bewitch'd, as to swallow these Things for Truth? of what a

(1) *Ezek.* 15. *Cal.* 3. (2) *Gen.* 7. 23. (3) *Deut.* 3. 11.

Size must the Ark have been, to carry the numerous Inhabitants placed in it by *Moses*, with such a Monster at the Top (If he sat at Top) or on a Beam under the Ladder of it, and such a Number of Oxen and Game for the Maw of this terrible Devourer! *Credat Judæus Apella.* But what follows will heighten the Wonder.

In the Treatise, entitled *Nidda*, <sup>1</sup> there is the following Passage. “ We learn, that *Abba Schaul*, “ and if, thou wilt, Rabbi *Jochanan*, hath said, I “ have been a Grave-digger, and did once run after “ (a Roe. It (*the Roe*) happen’d to run into the (*Hol-* “ *low of the*) Shin-Bone of a Man dead. I ran three “ Miles after the Roe (*in the Shin-Bone*) but could “ not come up with it; neither could I see the End “ of the Bone. Being return’d I was inform’d, that “ it was (*the Shin-Bone*) of Og, King of *Baschan*. ” If this Passage does not help the Reader sufficiently to the Rabbinical Idea of the Size of Og, let him clap it to the following, and it will do the Business. The *Jalkut Chadasch*, <sup>2</sup> in the Part entitled *Abraham*, says, “ *Eliezer*, *Abraham*’s Servant, was Og King “ of *Baschan*. The Soles of his Feet were Forty “ Miles long: And he hid *Abraham* in the Hol- “ low of his Hand. Upon a Time, he (*Abraham*) “ scolding at him, his (Og’s) Fear shook a Tooth “ out of his Head. *Abraham* took the same; and, “ out of it, made himself a Bedstead, and lay and “ slept thereon. But Some will have it, that he “ made himself an easie Chair out of the Tooth; “ and sat in the same (*us’d that Chair alone for his* “ *Seat*) as long as he (*afterwards*) liv’d.

This Account we find likewise in the Talmud-Treatise, entitled <sup>2</sup> *Sopherim*: And in the little *Jalkut Rubeni*, <sup>3</sup> in the Part entitled *Gevara*. But in

(1) Fol. 24. Col. 2.

(2) Fol. 14. Col. 4.

3) Num. 5.  
the

he *Devarim Rabba*, in the *Parascha Devarim*, we have other Materials towards an Account of the Size of Og, which fall somewhat short of Proportion with the foregoing. 'Tis there said, "When the Children of *Israel* came before the City of *Edrei* (of which, Mention is made in *Numb.* 21. 33. and *Deut.* 3. 1, 10.) *Moses* said to them, here we will pitch our Camp; and to Morrow we will enter the City. And when (*the next Morning*) before it was well Light, they march'd to enter the City, *Moses* open'd his Eyes, and beheld Og sitting upon the Walls of the City: And his (Og's) Feet touch'd the Ground. And *Moses* said, I know not what I see. They have built another Wall in the Night. Then said God to *Moses*, it is Og whom thou seest. Rabbi *Jochanan* hath said, his Feet were Eighteen Ells in Length." The \* *Sopherim* says farther, "Og went forth and built Sixty Cities; and the smallest of them was Sixty Miles high: As it is said, *Deut.* 3. 4. *Threescore Cities, all the Region of Arboth.*

We shall now recite some of the *Rabbinical* Accounts of the Death of this monstrous Giant. One of them appears in the *Talmud* Treatise, entitled *Berachoth*, † and runs thus: "Concerning the Stone (or Rock) which Og, King of *Baschan*, intended to cast upon the *Israelites*, I have learn'd from the *Cabalam*, or Tradition, that he asked, of what Extent is the Camp of the *Israelites*? Three Mile. I will go and pluck up a Rock of Three Miles (*Extent*) and cast the same upon them, and destroy them. So he went forth, and pluck'd up a Rock of Three Miles (*Extent*) and put the same on his Head. But God caus'd Ants

\* Fol. 14. Col. 3. † Fol. 54. Col. 2

“ to come upon it ; and they made a Hole in it  
 “ so that it fell about his Neck ; for the Hole (*the*  
 “ *Ants made in it*) was directly over his Head ; so  
 “ that it could not otherwise fall than about his  
 “ Neck : And when he (*Og*) was about to remove  
 “ it, his Teeth, on each Side, grew into it ; and  
 “ he could not disengage his Neck. And This  
 “ is what is written, \* *Thou breakest the Teeth of the*  
 “ *Wicked*. But according to Rabbi Simeon, Son  
 “ of *Lákisch*, it (*this Passage in the Psalms*) is to  
 “ be taken in another Sense. For Rabbi Simeon,  
 “ the Son of *Lakisch*, hath said, What is That  
 “ which is written, *Thou breakest the Teeth of the*  
 “ *Ungodly* ? Read not *Schibbrata*, *Thou breakest*, but  
 “ *Schirbasta*, i. e. *Thou makest to grow*. Of what  
 “ Bigness was *Moses* ? Ten Ells. He (*Moses*) took  
 “ an Ax, which was Ten Ells in Length ; and  
 “ jumped Ten Ells high, and struck him (*Og*) on-  
 “ his Ankle, and destroy’d him. ”

But Rabbi *Jonatban*, in his *Chaldaic* Version, on  
*Numb.* 21. 36. makes the Rock, which *Og* pluck’d  
 up, to be as big again. His Words are to the  
 Effect following : “ And it came to pass, that the  
 “ wicked *Og* saw the Camp of the *Israelites*, which  
 “ was Six Miles in Length. Then said he, I will  
 “ create among this People, all the Distraction of  
 “ War, to the End they may not deal with me as  
 “ they have dealt with *Sichon*. Wherefore, he  
 “ went and pluck’d up a Hill of Six Miles (*Ex-*  
 “ *tent*) and set the same upon his Head, that he  
 “ might cast it upon them. But presently God  
 “ caused Insects to come (*upon the Hill*) and they  
 “ eat a Hole in the Hill just over his (*Og’s*) Head ;  
 “ so that his Head became inclosed therein : And  
 “ when he attempted to cast it (*the Hill*) from him,

“ he could not (*effect it*) for his Grinders and other  
 “ Teeth grew out; and his Mouth moved this Way  
 “ and that. Then went *Moses* and took an Ax of  
 “ Ten Ells in Length, and jumped Ten Ells high,  
 “ and struck him (*Og*) on the Ankle, so that he fell  
 “ down and died.” This Romance has a Place  
 likewise in the Treatise, entitled \* *Zéena Uréena*.

We have not yet done with the Rabbinical Accounts of *Og*. But it will perhaps be an additional Entertainment, by the Way, to deliver a Rabbinical Passage concerning the Strength of *Simeon*. In the Treatise, entitled *Sepher bajaschar*, in the *Parascha Vajiggasch*, there is the following Passage. Then  
 “ laid *Judab* unto *Joseph*, suffer now our Brother to  
 “ go, that thy Country may not this Day become desolate.  
 “ Then answer’d *Joseph*, and said to them  
 “ (*his Brethren*) Go your Way, and say to your  
 “ Father, a Wild Beast hath devour’d him (*Benjamin*)  
 “ as ye said of your Brother *Joseph*. Then looked  
 “ *Judab* on his Brother *Naphtali* (who was swift of  
 “ Foot) and said to him, Haste thee, and count all  
 “ the Streets in *Egypt*; and bring me Word; (*or*  
 “ *an Account of them.*) And *Simeon* said to him  
 “ (*Judab*) Let not this Matter trouble thee: I will  
 “ go upon a Hill, and take a great Stone from the  
 “ Hill, and throw it over the whole Land of *Egypt*,  
 “ and destroy all that is in the Land.” The Rabbi,  
 who was the Author of this Passage, must have  
 thought *Simeon* to be, at least, as mighty as *Og*:  
 To whom we now return.

Would any one expect, after so much of the Rabbinical History as we have already given of *Og*, that Any of the Rabbins should place this Giant in Paradise? Yet in the *Talmud* printed at *Amsterdam*, in the Part entitled *Derecherez Sofa*, *Og* is said to

\* Fol. 89. Col. 4.

have been translated thither, or convey'd thither alive, with several others, of whose Translation we have not in the Bible the least Hint. Thus runs the Passage, <sup>1</sup> "Nine have gone to Paradise alive; " And they are the following *Enoch*; *Jared's* Son; " *Elias*; *Messias*; *Elieser*, *Abraham's* Servant; *Hy-* " *ram* King of *Tyre*; The King's Servant, who was " an *Ethiopian* or Black (mention'd in *Jer.* 38. 7.) " and *Jabez*, Son to Rabbi *Jebuda* the Prince. " Some add to these, Rabbi *Jehoscha*, the Son of " *Levi*." This Catalogue of translated Saints, is likewise in the *Falkut Schimoni* on *Genesis*. <sup>2</sup> And the *Falkut Chadasch* <sup>3</sup> gives the Reason why *Og* is of that Number, thus. " *Isaac* was jealous of " him (*Og*) with Regard to *Rebecca*. And *Og* " being innocent, God commanded the Ministring " Angels to convey him to Paradise.

*Og*, according to the Rabbins, having been before the Deluge, and living afterwards to the Time of *Moses*, must have liv'd, in the whole, above Nine Hundred Years. In the *Jerusalem Targum*, on *Numb.* 21. 36. we have the following Reason why God suffer'd him to live so long. " And it " came to pass, when *Moses* saw *Og*, that he said, " Is not This the wicked *Og*, who mocked *Sarah*. " and said, that *Abraham* and *Sarah* were like the " beautiful Trees which stand near the Water- " Springs and bear no Fruit. Therefore, the Holy " Lord, whose Name be blessed, suffer'd him to " live many Years; and 'till the Time that he " might see their Children's Children. " And, with Respect to Longævity, we have a notable Rabbinical Record in the *Falkut Chadasch*, in the Part entitled <sup>4</sup> *Jehoscha*; where it is said, " All " the Thirty Two Kings, who were destroy'd

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(1) Fol. 20. Col. 3. (2) Fol. 12. Col. 1. (3) Fol. 83.  
Col. 1. (4) Fol. 97. Col. 1.



“ by *Joshua*, had been at the Feast with *Abraham*. ”

As we have, in the foregoing Pages, frequently introduc'd the Rabbins, saying that *Og* was *Abraham's* Servant, the Reader has perhaps, by this Time, more than once turn'd his Thoughts towards the Enquiry, How *Abraham* could govern or manage so mighty a Giant ; as the Reader takes *Abraham*, we suppose, to have been only of the ordinary Humane Stature. We shall now therefore recite some Rabbinical Accounts of the Strength and Stature of *Abraham*. The *Talmud-Treatise*, entitled *Sopherim*, on the Words, <sup>1</sup> — *A great Man among the Anakims*, says, <sup>2</sup> “ That great Man was *Abraham* our Father, who was taller than all the Giants. By him who was among the *Anakims*, or Giants is meant *Abraham*, who was as large as Seventy Four Men. And he did eat and drink as much as Seventy Four Men ; and was as strong as that Number (of Men.) ” In the *Falkut Schimoni*, on the Book of *Joshua*, <sup>3</sup> in the *Paraschab* 29. by *Bereschith rabba* ; and in the *Falkut Chadesch*, in the Part entitled *Abraham*, <sup>4</sup> we have the following Passage : “ The Rabbi hath said, that the great Man among the Giants was *Abraham*. But why is he called Great ? Rabbi *Levi*, and Rabbi *Eli- eser*, in the Name (on the Authority) of Rabbi *Jose's* Son of *Simra*, says, the Steps or Paces of *Abraham* our Father were three Miles in Length, (each.) Rabbi *Jebudab*, Son of Rabbi *Simeon*, hath said, that they (the Paces of *Abraham*) were one Mile long (each.) As it is said in *Isaiab* 41. 3. He pursued them and passed safely, even by the Way which he had not gone with his Feet. Who did This ? ”

(1) Josh. 14. 15. (2) Fol. 14. Col. 4. ... (3) Fol. 6. Col. 3. (4) Fol. 17. Col. 1.

With Regard to the Strength of *Abraham*, the *Sopherim*<sup>1</sup>, says, after other Things, “What did he  
 “ (*Abraham*)? He took the Seventeen of *Cbeturab*,  
 “ (*his second Wife*.<sup>2</sup>) and built an Iron City, and  
 “ put them (*the Seventeen*) into the same. The  
 “ Sun was not seen therein, by Reason it (*the City*)  
 “ was of exceeding Height. And he gave them a  
 “ Bowl full of Pearls and Jewels; which (*Pearls*  
 “ *and Jewels*) gave them Light in the City, in  
 “ stead of the Sun: and of which we shall hereafter  
 “ make use (*in the same Manner*) when God shall  
 “ so order, as that the Sun and Moon shall be  
 “ ashamed: As it is said, in *Isaiab* 24. 23. *Then*  
*the Moon shall be confounded and the Sun ashamed*.  
 The *Talmud-Treatise* entitled *Sanhedrin* says,<sup>3</sup>  
 “ Rabbi *Jochanan* hath said, The Holy and Blessed  
 “ God spake unto *Noah*, saying, Put Jewels and  
 “ Pearls in the Ark, that they may give Light like  
 “ the Noon Day.

Doubtless the Imagination of the Reader is struck  
 with the Radiancy of those Pearls and Jewels. But 'tis  
 Nothing in Comparison with the Streams of Light  
 that issued from the Splendor and Beauty of *Sarah* ac-  
 cording to the following Rabbinical Account of Her.  
 The *Bereschith rabba*, in the Fortieth *Parascha*,<sup>4</sup>  
 says, on *Gen.* 12. 14. *When Abraham was come into E-*  
*gypt, the Egyptians beheld the Woman, that she was very*  
*fair*. “Where then was *Sarah*? He (*Abraham*) put  
 “ her in a Chest, and lock'd the same upon her  
 “ Face, because none should behold her Beauty.  
 “ And when he was come to the Toll, or Custom-  
 “ House, They (*the Toll-gatherers, or Officers of the*  
 “ *Customs*) said, pay us the Custom. And he said,  
 “ I will pay the Custom. They said to him, Thou

(1) Fol. 14. Co. 4. (2) *Gen.* 25. 1, 2, 3. (3) Fol. 108.  
 Col. 2. (4) Fol. 37. Col. 1.

“ carriest Cloaths. And he said, I will pay (*the*  
 “ *Custom*) for the Cloaths. They said to him, Thou  
 “ carriest Gold. And he answer’d them, I will  
 “ pay (*the Custom*) for my Gold. They said to  
 “ him farther, Thou carriest of the finest Silk.  
 “ Then said he to them, I will pay (*the Custom*)  
 “ for the finest Silk. Farther they said to him,  
 “ Thou carriest Pearls. And he said to them, I  
 “ will pay (*the Custom*) for the Pearls : And he was  
 “ willing to pay Custom as if he had carried such  
 “ valuable Things. But they said to him, it can-  
 “ not be, but thou must open (*the Chest*) and shew  
 “ what is within. And when he had open’d the  
 “ Chest, the whole Land of *Egypt* was brightly  
 “ illumin’d by the Lustre of *Sarab*.

But we have not yet done with the Rabbinical  
 Giants, and Men of prodigious Strength. In the  
 Treatise, entitled *Vajikra Rábba*, in the Eighth Pa-  
 rascha, on the Words, *Judg.* 13. 25. *And the Spirit*  
*of the Lord began to move him* (Sampson) *at Times in*  
*the Camp of Dan, between Zorab abd Eschtaol*; ’tis  
 said, “ These Words, Rabbi Samuel, Son of Nach-  
 “ manus, hath said, teach us, that he took two  
 “ Hills, an struck them one against the other, as a  
 “ Man may strike two small Pebbles one against  
 “ the other. Rabbi Jebuda and Rabbi Nachman  
 “ are of different Opinions. Rabbi Jebuda saith,  
 “ When the Holy Spirit rested upon him (*Sampson*)  
 “ he made (*but*) one Step as it were, from *Zorab*  
 “ to *Eschtaol*. And Rabbi Nachman hath said,  
 “ When the Holy Spirit rested upon him, his  
 “ Hair stood erect, and beat together, giving a  
 “ Cymbal-like Sound which was heard from *Zorab*  
 “ to *Eschtaol*.

Rabbi Gerson, in his little Treatise, which he en-  
 titles *Sepher gelilóth erz Jisraél*, says, That he tra-  
 velled through the Land of the King of Og, and  
 he saw there a Sepulchre which was Eighty Ells

long; and that he was inform'd, that it was the Sepulchre of *Sem*, the Son of *Noah*. In the same Treatise he says, that at the Citadel of *Jerusalem* there was hung up the Back-bone of a Man, which was Eight Yards long. In *Falkut Schimoni*, on the *Lamentations* of *Jeremiab*, \* 'tis said, (speaking of the *Chaldeans* Besieging *Jerusalem*.) " In *Jerusalem* " were Heroes, surpassing Imagination, And they " strove against the *Chaldeans*, and slew many of " them. There was one Hero, named *Asica*, the " Son of *Gasieri*. And as the *Caldean* Warriors " slung heavy Stones, to demolish the Walls of " the City, he caught them in his Hand, and " threw them back upon the Enemy, and kill'd " many of them; 'till (at Length) he began to " catch (or intercept) the Stones with his Feet, " and kick them back into (the Enemy's) Camp, " But Iniquity brought it to pass, that there came " a Wind which blew him down from the Wall; " so that he burst and died. And in the same " Hour *Jerusalem* was storm'd, and the *Chaldeans* " entered it." So much for the Giants and Heroes in the Records of the Rabbins.

We shall now entertain the Reader, with some wonderful Discoveries of the *Rabbins* in *Natural History*; as of Birds, Beasts, Fishes, Vegetables &c. Which if he will not believe, he will, at least, admire in 'em, as doubtless he hath done in the foregoing Passages, the Amplitude and Fertility of the *Rabinical* Invention. If the *Rabbins* are not very happy at the *True* in Writing, it will, we conceive, be owned on all Hands, that they surpass, in the *Astonishing*, all the other Writers that ever appear'd upon Earth.

In the *Talmudic* Treatise, entitled *Bechoróth*, † we have the following Passage concerning a Bird which

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\* *Fol.* 166. *Col.* 3.

† *Fol.* 57. *Col.* 2.

the *Rabbins* call *Bar Júcne* : \* “ Upon a Time, an Egg of the *Bar Júcne* fell out of the Nest. And the White thereof broke or swept down Three Hundred Cedar-Trees, and overflow’d Threescore Villages. How so? Did She (*the Bird*) cast this Egg away. Rabbi *Aschi* hath said, The Egg was a foul One, and of no Use.

In the Treatise, entitled *Bava Bátra*, we have the following Passage, concerning another strange Bird. † “ *Rabba*, Grandson to *Channa*, hath said, we sailed once in a Ship, and beheld a Bird, which stood up to the lower Joint of the Leg in the Water; and its Head reached up to the Firmament. Then said we, the Water is not deep there; we will step in, and cool ourselves. But a Voice came from Heaven and said to us, step not in there: For Seven Years ago a Carpenter dropt his Ax in there; and it hath not yet reach’d the Bottom; not by Reason of the great Depth of Water there, but the Current, which is so strong that it cannot sink right down. Rabbi *Aschi* hath said, the same (*the Bird*) is the *Sis upon the Fields*; of which it is written, || *The Sis upon the Fields is with me*; that is, as Rabbi *Salomon*, in his Paraphrase on it, in the *Talmud*, says, He is near by me, because his Head reaches to the Firmament, he is near to God.” In the *Chaldaic* Version, on this Passage of that *Psal*m, this Bird is call’d *Tarnegal bára*, i. e. the Wild Cock. ’Tis there said, upon this Passage, “ The wild Cock, the Legs of which are upon the Earth, and the Head of which reacheth to Heaven, singeth before me.” The Word *Sis* is us’d in the *Talmud* to signify this Bird; whereas it ordinarily

\* *Fol.* 57. *Col.* 2. † *Fol.* 73. *Col.* 2. | *Psal.* 50. 11.

denotes every living Creature that moves in the Field; being a Derivative from the Word *Sus*, which signifies *Moving*. And thus says Rabbi *Salomon* in his Comment or Exposition on that *Psalms*. “ The Cattle in the Fields, are call’d *Sis*, because  
 “ they move from one Place to another. ” Of the Bird (*Sis*) Rabbi *David*, in *Kimchi Sepher Sche-rafchim*, on the Word *Sis*, says, “ When the same  
 “ doth extend her Wings, she eclipseth the Sun :  
 “ And this is what is written ; \* *Doth the Hawk fly*  
 “ *by thy Wisdom, and stretch her Wings towards the*  
 “ *South*. But why is she call’d *Sis* ? Because her  
 “ Relishes are various for various Things.

In the *Báva báthra* we have likewise the following Passage concerning Geese. “ *Rabba*, Grandson to  
 “ *Channa*, hath said, We once went into a Desert,  
 “ and saw Geese, which were so fat, that the Feathers  
 “ fell off them ; and Rivers of Fat flow’d beneath  
 “ them. Then said I to them, Shall we have Part  
 “ of you in the other World, when the *Messias*  
 “ shall come. And one of them lifted up a Wing ;  
 “ another a Leg (to signify, as Rabbi *Salomon* ex-  
 “ plains it, that this is Part of what shall be in the  
 “ other World.) And when I came to Rabbi *Eli-*  
 “ *efer*, he said to me, The *Israelites* will be called  
 “ to an Account touching these Geese ; because,  
 “ their (*the Israelites*) Iniquities delay the Coming  
 “ of the *Messias* ; and the Geese suffer greatly by  
 “ Reason of their Fat. As *Salomon Jarchi* ex-  
 “ plains it.

We have, in the same Treatise, the following Account of a Raven, a Frog, and a Serpent : “ *Rab-*  
 “ *ba*, Grandson to *Channa*, hath said, I myself have  
 “ seen a Frog which was as large as the Village of  
 “ *Akra*, which is in *Hagronia*. How large was the

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\* Job 39. 26,

“ Village *Akra* in *Hagronia*? (*It consists of*) Sixty  
 “ Houses. Then came a Serpent, and swallow’d  
 “ up the Frog. Upon which, there came a Raven  
 “ and swallowed up the Serpent. The Raven (*then*)  
 “ flew into a Tree; and perched thereon. Lo!  
 “ How strong must this Tree have been? The  
 “ *Raf Papa*, Son of *Samuel*, hath said, Had I not  
 “ myself been present, I could not have believ’d  
 “ it.” This was perhaps, that Cedar-Tree of  
 which we have the following Account, in the *Tal-*  
*mud-Treatise*, entitled \* *Bechoroth*. “ A Cedar-Tree  
 “ did once fall down in our Country. And Six-  
 “ teen Waggon’s were drawn upon the Ridge (*or*  
 “ *Trunk*) of it; that is, as Rabbi *Solomon* explains  
 “ it, the Trunk was so broad, that Sixteen Wag-  
 “ gon’s were drawn a-breast of one another upon it.”  
 Yet, methinks, this Tree was hardly large or strong  
 enough to hold such a Raven, with such a Serpent  
 and such a Frog in the Belly of it.

In the same Treatise we have the following Ac-  
 counts of monstrous Fishes. † “ *Rabba*, Grand-  
 “ son to *Channa*, hath said. We went once in a  
 “ Ship and beheld a Fish, on the Snout or No-  
 “ strils of which there clung a certain Worm,  
 “ called *Kilbith*, which clings to the Gills or No-  
 “ strils of large Fishes, and kills them. And the  
 “ Fish floated upon the Water; for it was dead.  
 “ And it was driven a Shore; and Threescore Cities  
 “ were demolish’d by Means of it; for the Water  
 “ cast it on Shore with such Violence, that all the  
 “ Cities which were situate near the Coast were  
 “ shatter’d to Pieces. And Threescore Cities did  
 “ salt of this Fish; and Threescore Cities did eat  
 “ thereof. And they filled, with the Fat of one  
 “ of the Eye-Balls, Three Hundred Barrels. When,

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\* *Fol. 57. Col. 2.* † *Fol. 73. Col. 2.*

“ Twelve Months after, we came there again, we  
 “ saw, that they had sawed the Bones of the Fish, for  
 “ rebuilding the Cities, which had been demolish’d  
 “ by Means of it. ” Soon after this Account,  
 comes the following ; “ *Rabba*, Grandson to *Chan-*  
 “ *na*, hath said, We went once into a Ship, and  
 “ beheld a Fish, on the Back of which there lay  
 “ Sand; and Reeds did grow upon it, (*that is, upon*  
 “ *the Sand for the Honour of the Rabbinical Philoso-*  
 “ *phy*). We took it to be firm Land, and got upon  
 “ it, and boiled and roasted upon the Fish: But when  
 “ the Fire began to penetrate him, he turn’d him-  
 “ self; and if the Ship had not been near us, we  
 “ should all have been drown’d.” Quickly after  
 this comes the following Relation. “ We sailed once  
 “ in a Ship; and the Ship went three Days and  
 “ three Nights between the Two Fins (*of a Fish*.)  
 “ He (*the Fish*) went upwards, (*that is*) as *Rabbi*  
 “ *Salomon* has explained it, *against the Wind*.)  
 “ But we went downwards (*that is, with the Wind*.)  
 “ Perhaps thou wilt say, the Ship did not sail well.  
 “ When *Raf Dimi* came, he said, that in as little  
 “ Time as a Sauce-Pan of Water might be warming,  
 “ it (*the Ship*) went Sixty Miles. One of the  
 “ Knights discharg’d an Arrow: But the Ship pass’d  
 “ swifter than the Arrow, *Raf Aschi* says, The Fish  
 “ was a Sea-Fish and is call’d *Gildena*, and  
 “ has two Fins.” Another Account of a Fish, in  
 “ the same Treatise, is the following. \* *Rabbi Jo-*  
 “ *chanan* relates, We went once in a Ship, and beheld  
 “ a Fish which put its Head out of the Sea. Its  
 “ Eyes were like two Moons; and the Water spout-  
 “ ed out of his Nostrils, like two Rivers of *Sura*.”  
 Soon after comes the following Passage: “ The  
 “ *Raf Saфра*, relates, We once went in a Ship, and



“ saw a Fish, which put his Head out of the Sea,  
 “ and which had Horns, and upon them was writ-  
 “ ten, I am one of the meanest Creatures which in-  
 “ habit the Sea, and am Three Hundred Miles in  
 “ Length, and enter this Day into the Jaws of the  
 “ *Leviathan*, that he may eat me. The *Raf Asch*  
 “ hath said, the same was a Sea-Goat, which diggeth  
 “ in the Sea with its Horns in Search of Food.

If a Fish, Three Hundred Miles in Length, is  
 but a Mouthful for the *Leviathan*, it must needs  
 be stretching Labour for the Imagination of any  
 Man, to figure to him the Mighty Size of the *Le-  
 viathan*; and where, in the Seas of this World, con-  
 veniently to lodge him. Concerning the *Leviathan*,  
 the same Treatise (*Báva Bátra*) gives us the follow-  
 ing Passage. “ The *Raf Jebuda* did say, that the  
 “ *Raf* hath said, All (*the Living Creatures*) which  
 “ God created in this World, he created Male and  
 “ Female. He created also, the *Leviathan*, a pierc-  
 “ ing Serpent; and the *Leviathan*, a crooked Ser-  
 “ pent, Male and Female. But had they (*the*  
 “ *Leviathans*) been suffered to mix and be-  
 “ get Young ones, they would by Reason of their  
 “ Bigness, have destroy’d the whole World. What  
 “ did the Holy and Blessed God? He castrated  
 “ the Male, and kill’d the Female, and put her in  
 “ Salt for the just hereafter; that is, for the Feast  
 “ which shall be made for them in Paradise: As it  
 “ is said, In *Isaiah* 27. 1. *And he shall slay the Dra-  
 “ gon that is in the Sea.*

The intelligent *Jews* will not certainly pre-  
 tend, at this Time of Day, that these Talmudical  
 Accounts of monstrous Fishes are literally true.  
 We dare say, that every reasonable Man, of every  
 other Class of Mortals, who has any Acquaintance  
 with Them and the World, but not knowing  
 their Traditions would be so far from suspecting  
 them of believing such monstrous Absurdities, that  
 he

he would look upon it as a very injurious Affront to their Understandings for Any one to say they did. What then can the *Jews* be supposed able to say here in Favour of such Extravagancies? They must not pretend they are allegorical Matters, and not to be understood according to the Letter; because many of the celebrated *Rabbins* are fully and clearly against such Pretences; and not One of them, that we know of, appeared in their Favour. The famous Rabbi *Bechai* for Instance, whose Writings are singularly esteem'd by the *Jews*, teaches very plainly, that the very Passages we are upon, are to be understood according to the Letter. That *Rabbin*, in his Comment or Exposition on the *Five Books of \* Moses*, says, on the Words, † *And Elohim* (i. e. God) *created great Tanninim* (i. e. *Whales*;) thus “ The true Signification  
 “ of the Word *Tanninim*, is Fish; but, on Ac-  
 “ count of their ( *the Whales* ) mighty Size, the  
 “ Creating of them is ascribed to *Elohim*; which  
 “ Word sometimes signifies *Magnitude*; as thou  
 “ findest concerning Man, when the Scripture as-  
 “ cribeth the Creation of him to *Elohim*: As it is  
 “ said, ‖ *And Elohim* (i. e. God) *created Man in*  
 “ *his own Image*. The Purport is, that the Blessed  
 “ Creator made these vast bodied Fishes out of  
 “ Nothing. And Some of the great Philosophers  
 “ write, that some of them ( *those Fishes* ) have  
 “ been Six Hundred Miles in Length. Our *Rab-*  
 “ *bins*, the Sages of the *Talmud*, in the Treatise *Bá-*  
 “ *va báthra*, relate strange Things of the same Kind;  
 “ for ( *the Truth of* ) which the *Rabba*, Grandson to  
 “ *Channa*, gives this Testimony. And 'tis certain,  
 “ a Truth, § *They that go down to the Sea in Ships*;  
 “ *that do Business in great Waters*; *these see the*

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\* *Fol. 2. Col. 2.* † *Gen. 1. 21.* ‖ *Gen. 1; 27.* § *Ps. 107.*

" *Works of the Lord, and his Wonders in the Deep.* "

Does it not thence plainly appear, that this famous *Rabbin* sticks closely to the Letter? The Evidence is full and clear to the Understandings of all Men. 'Tis not therefore easie to imagine what plausible Colour, among reasonable Men, the *Jews* can put upon those Matters; what Pretences, what Excuses they can find for such palpable Falshoods and Absurdities.

We shall now quote the *Rabbins* for their Accounts of strange and monstrous Quadrupeds. The *Talmud* asserts, that, in the Beginning, a mighty Four Footed Beast was created, and call'd *Schor habbar* (i. e. *Wild Ox*) and *Behemoth*. And the following Words of Scripture are brought for the Proof of it: \* *For every Beast of the Forest is mine; and Behemoth upon a Thousand Hills.* The Word *Behemoth*, in this Passage, is regarded in the *Talmud* as signifying only a single Animal; whereas it is notoriously a *Hebrew* Substantive Plural, signifying *Cattle*; and therefore that Branch of the Passage is justly render'd with us, *And the Cattle upon a Thousand Hills.* The *Talmud-Treatise* entitled *Eáva báthra*, says, " He ( *God* ) also created *Bebe-*  
" *moth*, which is upon a Thousand Hills; ( *one* )  
" Male, and ( *another* ) Female. And if they had been  
" suffer'd to mix and multiply, they would have  
" destroy'd the World. What did God? He castra-  
" ted the Male, and spay'd the Female; and kept  
" them for the Just hereafter: As it is written, "  
" *Lo, his Strength is in his Loins*: These Words  
" signify the Male; *and his Force is in the Navel*  
" *of his Belly*: These Words signify the Female. "  
In the *Vajikra Rabba*, 3 in the 22d. *Parascha* is the

\* *Psal.* 52. 10.

(1) *Fol.* 12. *Col.* 2.

(2) *Job* 40. 16.

(3) *Fol.* 155. *Col.* 4.

following Passage : “ Rabbi *Jochanan* hath said,  
 “ There is one Animal upon a Thousand Hills :  
 “ And those Thousand Hills yield various Herbs,  
 “ which he eateth: As it is said, <sup>1</sup> *Surely the*  
 “ *Mountains bring him forth Food.* The *Rasch La-*  
 “ *kisch* hath said, ’Tis an Animal which lies upon  
 “ a Thousand Hills ; and the Thousand Hills yield  
 “ him Food, the Food of the Just ; and he eateth  
 “ the same. How is this prov’d ? Thus : ’Tis  
 “ said, <sup>2</sup> *And Sharon shall be a Fold of Flocks.* Our  
 “ *Rabbins* say, ’Tis an Animal which lies upon a  
 “ Thousand Hills ; and those Thousand Hills fur-  
 “ nish him with Variety of Animals ; and he eateth  
 “ them. How is this prov’d ? Thus : It is said,  
 “ <sup>3</sup> *Where all the Beasts of the Field play.* And it  
 “ is not impossible ; for there are Animals which  
 “ eat one another. Rabbi *Tanchuma* hath said, the  
 “ Works of God are great. How manifold are  
 “ the Works of the Holy and Blessed God !  
 “ Whence hath it its Drink ? Rabbi *Jochanan*  
 “ hath said, It drinketh, at one Swallow, all the  
 “ Water which *Jordan* receives in the Space of  
 “ Six Months. Whence is this prov’d ? Thus :  
 “ ’Tis said, <sup>4</sup> *Behold, he drinketh up a River, and*  
 “ *hasteth not.* Rabbi *Schimeon*, Son of *Lakisch*, hath  
 “ said, It drinketh up all (*the Water*) that *Jordan*  
 “ receives for the Space of Twelve Months, at one  
 “ Swallow. How is this prov’d ? Because it is  
 “ said, <sup>5</sup> *He trusteth, that he can draw up Jordan*  
 “ *into his Mouth.* Rabbi *Simeon*, Son of *Jochai*,  
 “ teacheth, There runneth out of Paradise a River,  
 “ which is called *Juval* ; and he (*this Bebe-moth*)  
 “ drinketh of the same. How is this prov’d ?  
 “ Because it is said, <sup>6</sup> *And that spreadeth out her*

(1) Job. 40. 20.

(2) Isaiah 65. 10.

(3) Job. 40. 20.

(4) Job. 40. 23.

(5) *Idem.*

(6) Jer. 17. 8.

“ *Roots by Juval (i. e.) a River.* In the Exposition of Rabbi *Menachem von Rekenet* on the Five Books of *Moses*, we have the following Passage. “ The Animal *Bebemoth* lies upon a Thousand Hills ; and every Day, clears a Thousand Hills (*of the Plants and Grass they yield*). But at Night (*or every Night*) they (*the same Thousand Hills*) swell out of themselves (*with new Fertility*) and yield Grass again ; as if he (*Bebemoth*) had not touch’d the Hills: As it is said, <sup>1</sup> *Surely the Mountains bring him forth Food.*” The *Chaldaic* Version, on *Psalms* 50. V. 10. has the following Words : The Wild Ox, which every Day clearerth a Thousand Hills (*of their Products.*) And Rabbi *Salomon Jarchi*, in his Exposition on the Words, <sup>2</sup> *Bebe- moth upon a thousand Hills*, writes thus, That same (*Bebemoth*) is reserv’d for the future Feast. And it daily eateth bare a Thousand Hills ; on which the Grass groweth up again every Day. So much for the *Bebemoth* of the *Rabbins*.

In the Talmud-Treatise entitled *Chollin*, we have the following very strange Passage concerning a Lion. <sup>3</sup> “ The Emperor said to Rabbi *Jehoscha*, Son of *Chananja*, This God of yours is compar’d to a Lion ; as it is written, <sup>4</sup> *The Lion hath roared: Who will not fear?* In what consists his Excellency? A Lion is slain by a valiant Man : And therefore, he (*the Lion*) is not an Animal of such Excellency as to be compar’d with God. Then answer’d him *Jehoscha*, He (*God*) is not compar’d to an ordinary Lion, but to the Lion which is in the Forest of *Ilai*. Whereupon said he (*the Emperor*) I will that thou shewest me him (*the Lion*). He (*Jehoscha*) answer’d him, Thou

(1) Job 40. 20.

(2) Psal. 50. 10.

(3) Fol. 59. Col. 2.

(4) Amos 3. 8.

“ canst not see him. But the Emperor said, In  
 “ Truth I have a Desire to see him. Then pray’d the  
 “ Rabbi to God for Mercy, and call’d upon him. And  
 “ the Lion was brought out of the Place where he  
 “ hunted. Now, when the same (*the Lion*) was yet  
 “ four Hundred Miles distant from the Emperor, he  
 “ roared once (*or gave one Roar*) upon which, all the  
 “ pregnant Women brought forth Monsters; and  
 “ the Walls of *Ram* fell down. And when he (*the*  
 “ *Lion*) came to the Distance of Three Hundred  
 “ Miles (*from the Emperor*) he gave another Roar.  
 “ Whereupon the Grinders and all the other Teeth of  
 “ the People dropt out; and the Emperor fell from  
 “ his Throne to the Ground; and cry’d to the Rabbi,  
 “ I pray thee call to God for Mercy, that he may send  
 “ him (*the Lion*) back to his Place. Then did he (*the*  
 “ *Rabbi*) call to God for Mercy, and the Lion return-  
 “ ed back to his Place.” This Story is so wild a Rant  
 of the Imagination, that one would think it difficult  
 for the Human Invention to scamper beyond it. But  
 the *Rabbinical* Invention, as clumsy as it is, like the  
 Elephant or the Bear, rids Ground incredibly; and,  
 indeed, knows no Bounds in its Excursions. The Roar-  
 ing of this Lion is but a Whisper to the Screaming  
 and Rearing of *Judab*, as the following Matter will  
 shew very plainly.

The Treatise entitled *Sepher hajasbar*, in the *Paraf-*  
*cha Vagiggasch*, speaking of the Adventures of the Sons  
 of *Jacob* in *Egypt*, says, “ And *Judab* the *Egyptian*  
 “ Men, who, by the Command of *Joseph*, were to en-  
 “ compass them (*Judab and his Brethren*) in order to  
 “ frighten them. But *Joseph* had commanded them  
 “ (*the Egyptian Men*) not to touch any of them. Then  
 “ hastened *Judab*, and drew his Sword, and cry’d out  
 “ bitterly, with a loud Voice, and us’d his Sword. He  
 “ bounded over the Earth, and scream’d once more  
 “ against the same Men. When he did thus, God caus-  
 “ ed the Dread of *Judab* and his Brethren to fall  
 “ upon

“ upon the Heroes, and all the Men that had en-  
 “ compass’d them (*Judab and his Brethren*); and  
 “ they betook themselves to Flight, because of the  
 “ Voice, the Screaming and the Dread; and they  
 “ tumbled over one another; so that many were  
 “ kill’d. And they fled, by Reason of *Judab* and  
 “ his Brethren, from before *Joseph*. And they were  
 “ pursued by *Joseph* and his Brethren unto *Phara-*  
 “ *ob’s* House. But they all escap’d. And *Judab*  
 “ fate before *Joseph*, and roar’d against him like a  
 “ Lion, and cry’d out vehemently and bitterly;  
 “ so that the Noise was heard afar off. All that  
 “ liv’d in Huts did hear it. And all the Land of  
 “ *Egypt* did quake and tremble at the Voice and  
 “ Cries. And all the Walls of *Egypt*, and of the  
 “ Country of *Goshen* fell down by Means of that  
 “ Earthquake. And *Pharaoh* fell from his Throne,  
 “ on his Face, to the Ground. And all the preg-  
 “ nant Women in *Egypt*, and in the Land of  
 “ *Goshen*, miscarried, and were sore afraid, when  
 “ they heard the Voice, and felt the Trembling of  
 “ the Earth.” This monstrous Fable is found  
 likewise in the Treatise entitled *Bereschith rabba*,  
 in the 93d. *Parascha*,<sup>1</sup> with this Addition, That  
 the Screaming or Roaring of *Judab* was so loud,  
 that it was heard Four Hundred Miles off; and  
 occasion’d such a Shock, that all the Teeth of the  
 warlike Men, belonging to *Joseph*, dropt out of  
 their Heads. That *Chuschim*, the Son of *Dan*,  
 heard it in the *Land of Promise*; and (*thereupon*)  
 took a Leap to him (*Judab*) into *Egypt*,\* and  
 scream’d and roar’d along with him. This amaz-  
 ing Fiction has likewise a Place in several other  
*Rabbinical* Writings.

We now pass to the Vegetables of Note, which  
 are mention’d in the Writings of the *Rabbins*. In

(1) Fol. 14. Col. 4.

the Talmud-Treatise, entitled *Kethuvóth*, there is the following Passage. " It is said, That here-  
 " after (*in the Days of the Messias*) one Grain of  
 " Wheat will be as large as the Two Kidneys  
 " of a large Ox. Do not wonder at This: For  
 " behold, a Fox did once make his Den in a  
 " Turnep, which he hollow'd; and had Cubs  
 " therein. And the Turnep being weigh'd, was  
 " found to be, though it was hollow, Sixty Pound  
 " Weight, after the Weight of *Cyprus*. We learn,  
 " that the *Rab Joseph* hath said, That his Father  
 " having left him Three Twigs of a Mustard  
 " Shrub, one of them was split and thrash'd,  
 " and there was found in it Nine *Rab* (a Measure  
 " containing the Quantity which Twenty Four  
 " Hen-Egg-Shells would hold) of Mustard-Seed:  
 " And the Wood of it made the Covering of a  
 " Potter's Hut. Rabbi *Simeon*, Son of *Tachalica*,  
 " hath said, Our Father did leave us a Cabbage-  
 " Plant; and we went up and down the same up-  
 " on Ladders, to break off the Leaves.

In the Talmud-Treatise entitled *Gittin*, we have the following Account of a strange Gnat's entering the Head and consuming the Brains of *Titus Vespasian*, the Roman Emperor. " The wicked *Titus* despised  
 " and blasphemed God. What was it he did?  
 " He took a Harlot in his Hand, and went with  
 " her into the Holy of Holies, and laid down  
 " the Book of the *Law*, and committed upon it  
 " the Sin of Fornication. He also took a Sword,  
 " and slash'd the Vail (*or Curtain*.) And there  
 " happen'd a Miracle; for there issued Blood  
 " from it (*the Vail*.)" A little farther on 'tis said,  
 " When *Titus* was at Sea, on his Return to *Rome*,  
 " there happen'd (*he met with*) a great Storm; in

(1) Fol. 3. Col. 2.

(2) Fol. 14. Col. 3.

" which



“ which he express’d himself thus : It seems as if  
 “ the God of the *Jews* was only Powerful up-  
 “ on the Water ; and that therefore he had  
 “ caused *Pharaoh* and *Sifra* to be drown’d. Were  
 “ he strong, he would appear and wage War with  
 “ him (*Titus*) on Shore. Whereupon a Voice was  
 “ heard from Heaven, which said unto *Titus*, O  
 “ Thou wicked Man ! I have a little Creature in  
 “ the World, namely a *Gnat*, which shall wage  
 “ War with Thee. And when he was come on  
 “ Shore, a *Gnat* enter’d his Nostrils ; and for seven  
 “ Years together made Holes in his Brains. And  
 “ when his Skull was open’d, the *Gnat* was found in  
 “ it as large as a Pidgeon, and weighed two Pound  
 “ Weight. The Mouth of the *Gnat* was of Copper,  
 “ and the Claws of Iron.” This Story is likewise re-  
 “ lated in *Bereschith Rábba*, <sup>1</sup> in the 10th *Parascha* ;  
 “ and in *Medrash Kobelath* <sup>2</sup> ; and in the 38th Chap-  
 “ ter of the Discourses of Rabbi *Elieser*.

The famous Historian *Josephus* gives us a quite  
 different Account of the Temper and Behaviour of  
*Titus Vespasian* ; and is, without Doubt, upon this  
 Point, worthy of all Credit and Regard. And so  
 likewise does a little *Jewish* Treatise entitled, *Divre*  
*málke bajith Schéni*. ’Tis there said, <sup>3</sup> that the *Jews*  
 obstinately refusing to deliver up the Temple, *Titus*  
 very justly and wisely reproach’d them in the follow-  
 ing Manner. “ This City is a Holy City : And  
 “ this House (*the Temple*) is a Holy House ; but  
 “ ye have polluted it ; for ye have slain your righ-  
 “ teous Men upon your Altars, as formerly ye  
 “ did *Zachariab*, the Son of *Jehojada*. And after  
 “ all, ye are not asham’d to say, God will help  
 “ you. Had you defil’d (*only*) a Man’s Table, he  
 “ (*God*) would have hated you for it. How much

(1) Fol. 154. Col. 4.  
 126. Col. 1.

(2) Fol. 322. Col. 1.

(3) Fol.

“ more (*then*) are ye odious, in that ye have de-  
 “ filed the Table of the Lord your God. ” And  
 in another Part of the same Treatise, ’tis said, And  
 “ when *Titus* saw the *Romans* burn the Temple, and  
 “ that he could not restrain them, he went into it,  
 “ before it was consum’d ; and beholding the Beauty  
 “ and the Glory of it, he stood amaz’d, and said,  
 “ Now know I, that This is no other than the House  
 “ of God ; and that they (*People*) did, in Truth,  
 “ come from the Ends of the Earth, with  
 “ Gold, Silver, and Frankincense, for the God of  
 “ Heaven. He (*God*) will take Vengeance on  
 “ Those who violate his House. ” The Rea-  
 “ der will chuse for himself, which Side to cre-  
 “ dit,

That wonderful Volume the *Talmud* teaches, that  
 the Earth and the Firmament are join’d. In the  
 Treatise entitled *Báva báthra*, there is the following  
 Passage. “ A Merchant of the *Ishmaelites* said to  
 “ me (*Rabba*, Grandson of *Channa*) Come, and  
 “ I will shew Thee where the Heaven and the  
 “ Earth do join. I took my Bread-Basket along  
 “ with me, and put (*or fasten’d*) it against the  
 “ Window of the Firmament. I finish’d my  
 “ Prayers in due Time. But I found not my  
 “ Basket again. Then said I to the Merchant, Are  
 “ there Thieves in this Place ? And he answer’d  
 “ me, the Globe of the Firmament, which turns  
 “ about, took it along with it. But it returns.  
 “ Stay here till To Morrow, when the Window of  
 “ the Globe will be where it was before, and thou  
 “ wilt find the Basket. ” Was there ever known  
 in the World a more childish bawbling Dream ?  
 O ye *Rabbins*, how wofully are they deceiv’d who  
 take you for Conjurers !

But the Plot thickens upon us. There is much  
 finer Entertainment to come. In the *Báva Báthra*  
 we have the following Jewel of an Account of the  
 Jewel

Jewel of Jewels. \* “ Rabbi *Jebuda Hindoa* saith, We  
 “ once sail’d in a Ship, and saw a Precious Stone,  
 “ which was encircled by a Serpent. And when  
 “ One, who could row well, was going to fetch  
 “ the same, a Serpent came to swallow the Ship.  
 “ But there came a Raven and bit off the Serpent’s  
 “ Head. And the Water was changed into (*co-*  
 “ *lour’d with*) Blood. But when the Female Ser-  
 “ pent came (*the Slain was a Male, it seems*) the  
 “ Mate of the other, she took the Stone and hung  
 “ it about the dead Serpent; which, thereupon,  
 “ was restor’d to Life, and came again to swallow  
 “ our Ship. But there came another Bird, and bit  
 “ off its Head. Then did he, who had the Charge  
 “ of the Rudder, lay hold of the precious Stone,  
 “ and toss it into the Ship. We had some Fowls  
 “ in Salt; and when the Precious Stone was laid  
 “ upon them, to try whether it would restore them  
 “ to Life, they did come to Life, and seiz’d the  
 “ Precious Stone, and flew away with it.

The same Treatise informs us of a surprising Jewel,  
 once in the Possession of *Abraham*. The Passage is  
 this: † “ Rabbi *Simeon*, Son of *Jochai*, hath said,  
 “ Our Father *Abraham* had a Jewel, which hung a-  
 “ bout his Neck. And every sick Person, who  
 “ looked upon it, was restored to Health. But  
 “ when *Abraham*, our Father, died (*Some will ask*  
 “ *here, how he came to die, with this Stone about*  
 “ *him.*) God hung it upon the Globe of the  
 “ Sun.” This is likewise related in *Ammudéba*  
*Scibba*, in the Part entitled, *Ammud rischon* ||.

In a Treatise, entitled *Moëd Katon*, ’tis said, of  
*David*, § “ That when he prepar’d for Battle, he  
 “ made himself so firm as to break the Attack of

\* Fol. 74. Col. 2.  
 § Fol. 16. Col. 2.

† Fol. 16. Col. 2.

|| Fol. 7. Col. 2.

“ Eight Hundred (*Men*) at once. He discharg’d  
 “ an Arrow, which kill’d and wounded Eight Hun-  
 “ dred (*Men*) at once.

In the Talmud-Treatise entitled *Pesachim* † we find the following wild Description of Old *Rome*.  
 “ In the great City of *Rome*, there are Three  
 “ Hundred Sixty Five Streets ; and in every Street,  
 “ Three Hundred and Sixty Five Palaces ; and in  
 “ every Palace, Three Hundred Sixty Five Steps ;  
 “ and, on very Step, as many Jewels as would  
 “ maintain the whole World. ” In a Rabbinical  
 “ Treatise entitled *Magilla*, \* printed at *Venice*, we  
 have another Account of that City, which runs  
 thus: “ The great City of *Rome*, which is Three  
 “ Hundred Miles long and wide ; each Mile com-  
 “ puted at 4000 large Paces ; hath 365 Streets,  
 “ according to the Number of the Days of the Sun.  
 “ The smallest of which, is that in which the Peo-  
 “ ple sell Poultry ; which is Sixteen Miles in  
 “ Length and Breadth. The King dines every  
 “ Day in one of them (*wonderful*). And he who  
 “ dwells in the same (*Street*) though he was not  
 “ born there, receives a Portion of Victuals from  
 “ the King. There are Three Thousand Bagnioes,  
 “ and Five Hundred Windows which make the  
 “ Smoke pass over the Walls. On one Side of the  
 “ City is the Sea : On another, Mountains and Hills :  
 “ On the Third, a Wall (*or Fence*) of Iron : And  
 “ on the Fourth, a stony barren Country, with deep  
 “ Ditches. ” *Cedite Romani Scriptores : Cedite*  
*Graii*. Ye Writers of *Greece* and *Rome*, knock  
 under to the *Rabbins*. What a sorry Figure does Old  
*Rome* make among her own cold Historians, com-  
 pared with the Beauty and Grandeur with which  
 she is cloathed in *Rabbinical* History. This ad-  
 mirable Account appears likewise in the Treatise

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 † Fol. 118. Col 2.

\* Fol. 6. Col. 2.

entitled <sup>1</sup> *En Israel*. But, in the *Amsterdam* Edition of the *Talmud*, 'tis unhappily left out; through the Ignorance, perhaps, and Stupidity of the Editors, who, it may be, could neither see the Beauty nor the Truth of it.

In the *Talmud-Treatise* entitled *Sanhedrin*, we have the following Doctrine on the Words, <sup>2</sup> *For all Flesh had corrupted his Way upon the Earth*. <sup>3</sup> Rabbi *Jochanan* hath said, “ These Words teach us, that the Tame Cattel with the Wild Beasts, and the Wild Beasts with the Tame Cattel, and all of them with Men, and Men with all of them, did mingle carnally.” Were it worth while to be serious here, One might answer this *Rabbin* from the Context; which shews plainly enough, that the *Hebrew* Word *Basar*, in the Text, signifying *Flesh*, is there used only for *Mankind*. And if this should not satisfy, One might answer again from the Fortieth Chapter of *Isaiab*, and from several other Parts of *Scripture*, where the Word *Basar* is used in the like limited Sense. But the Fortieth of *Isaiab* is very clear upon the Matter; as Any one may see, that will consider the Fifth, Sixth, and Seventh Verses of that Chapter together. <sup>4</sup> *All Flesh is Grass*. <sup>5</sup> *The Grass withereth; the Flower fadeth*; — surely the People is *Grass*.

The same *Treatise* <sup>6</sup> gives us the following most curious Piece of Secret History; for which our Divines and Philosophers, who shall credit it, will doubtless think themselves extreamly obliged to the *Rabbins*. “ Our *Rabbins* teach, that Three different Kinds mingled carnally in the Ark of *Noah*: And (*that*) they were all branded and punish'd for

(1) Fol. 132. Col. 1.  
Col. 1.

(4) If. 40. 6.

(2) Gen. 6. 12.

(5) Verse 7.

(3) Fol. 108

(6) Fol. 108. Col. 2.

“ it: Namely, the Dog, the Raven, and *Shem*.  
 “ The Dog (*in Coition*) is linked to the Bitch.  
 “ The Raven emits his Seed by the Mouth. And  
 “ *Shem* was punish’d on his Skin; for from him  
 “ has sprung the Black *Cus*.

We shall now give our Reader some Specimens of the Critical Learning of the *Rabbins*, or their Skill for amending the Scripture; by which Talent they have, among their own People, perverted the Sense of many of the clearest and most significant Passages. Where the Words of the Scripture are not pliant to their Designs or Maggotries, their Lesson is, *Read not so, but so*. And the *Jews* hearken and believe very readily. In the Talmud-Treatise *Berachóth*, we have the following Passage. “ Rabbi *Elieser* hath said <sup>1</sup>, *Moses* had set himself against God; because it is said, <sup>2</sup> *Moses* prayed *el Jehova*, i. e. unto the Lord. Read not *el Jehova*, but *al Jehova*, i. e. against the Lord. The *Resch Lakisch* hath said, To Every one who says *Amen* with all his Might, the Gates of Paradise are open; because it is said, <sup>3</sup> *Open the Gates, that the righteous Nation shomer emunim*, (i. e. which keepeth the Truth) may enter in. Read not *shomer emunim*, but *shomer Amen*, i. e. which says *Amen*. There is in the *Sanhedrin* <sup>4</sup>, much such another Amendment, upon the same Word, *emunim*. In the *Báva Báthra* <sup>5</sup> there is a Passage which runs thus, “ Rabbi *Samuel*, Son of *Nachmani*, saith, that Rabbi *Jochanan* said, Three are called by the Name of the Holy and Blessed God; namely, the Righteous, the *Messias*, and *Jerusalem*. With Respect to the Righteous, it is prov’d from *Isaiab* 48. 7. according

(1) Fol. 32. Col. 1.

(2) Numb. 11. 2. (3) *Isai.* 26. 2.

(4) Fol. 110. Col. 2.

(5) Fol. 75. Col. 2.

“ to what hath been said already (*referring to a Passage before This.*) The *Messias* is called by the Name of God, *Jehova*, because it is written, <sup>1</sup> *And this is his Name whereby he shall be called, Jehova, the Lord, our Righteousness. Jerusalem is so called, because it is written, <sup>2</sup> It is, round about, Eighteen Thousand Measures; and the Name of the City from that Day, shall be Jehova shamma, i. e. The Lord is there. Read not Shamma, i. e. there; but read Shema, i. e. her Name. (note well) shall be called Jehovah.*” The Treatise entitled <sup>3</sup> *Eruvin*, says, that the Fire of Hell hath no Power over the wicked *Israelites*. And the Reason assign’d for it, is this, “ Because they are full of the Commandments of God, like as a Pomgranate is full of red Kernels: As it is said, <sup>4</sup> *Thy Temples are like a Piece of a Pomgranate within thy Locks.* Rabbi *Simeon ben Lakisch* hath said, “ Read not *Bakkáthéech*, i. e. *thy Temples*; but read *Bakathech*, i. e. *thy Emptiness*: For even Those who are empty within Thee are full of Commandments, as a Pomgranate is (*full*).” The Treatise entitled <sup>5</sup> *Nidda*, says, “ He who learneth every Day one *Halacha*, i. e. one *Talmudic Ordinance*, is sure to be an Heir of Eternal Life: As it is said, *Halichóth ólam lo*, i. e. *His Ways are everlasting*: Read not *Halichóth*, i. e. *Ways*; but read *Halacoth*, i. e. *Ordinances*.” There are, in the *Rabbinical Writings*, a great many more such Amendments, or rather Corruptions, of the Sacred Text; but, doubtless, the Reader is fully satisfy’d with These.

We shall now entertain the Reader with some Instances of the Penetration, or rather the Divining

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(1) Jer. 23. 6.      (2) Ezek. 48. 35.      (3) Fol. 19. Col. 1.  
 (4) Cant. 4. 3.      (5) Fol. 73. Col. 1.      6) Hab. 3. 6.

Spirit of the *Rabbins*, in discovering the secret judiciary Reasons of certain Events recorded in the *Old Testament*. In the Treatise entitled *Sota*, there is the following Passage. <sup>1</sup> “ Rabbi *Jebuda* hath said, “ that the *Raf*, and, if thou wilt, Rabbi *Chama*, “ Son of *Channina*, did say, Why did *Joseph* die “ before his Brethren? Because he Lorded it, “ and kept up State.” In the Treatise entitled *Nidarim*, there is a Passage running thus: <sup>2</sup> “ Rabbi *Abbu* saith, that Rabbi *Elieser* said, Why was “ our Father *Abraham* punish’d, in that his Children were kept in *Egyptian* Bondage for Two “ Hundred and Ten Years? Because he forc’d the “ Disciples, who studied the *Law* under him, into “ Servitude, when he obliged them to fight “ against Those who carried away his Brother *Lot* “ Prisoner: As we read, <sup>3</sup> He armed his trained, “ or instructed Servants, born in his own House. “ But Rabbi *Samuel* saith, it was because he spite- “ fully (*or tauntingly*) question’d the Power of “ God: As it is said, *And he said, Lord God, “ whereby shall I know, that I shall inherit it.* “ But Rabbi *Jochanan* hath said, the Reason was “ this, that he had parted with the Men, and re- “ stored them to the King of *Sodom*, so that they “ came not under the Wings of the Divine Majesty (i. e. *They were not converted to the true “ God*): As it is said, <sup>4</sup> *And the King of Sodom “ said unto Abraham, give me the Persons, and take “ the Goods to thy self.*” In the Treatise *Sota*, it is said, <sup>5</sup> “ Why was *Asha* punish’d, in that in his Old “ Age he was diseased in his Feet? Because he forc’d “ the Disciples of the Sages into Servitude: As it “ is said, <sup>6</sup> *Then King Asha made a Proclamation,*

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(1) Fol. 13. Col. 2.      (2) Fol. 32. Col. 1.      (3) Gen. 14: 34.  
 (4) Gen. 14. 21.      (5) Kings 15. 22.



“ None was exempted. What means This, *None was*  
 “ *exempted?* The *Raf Jebuda* hath said, that the  
 “ *Raf* had said, The Bridegroom was forced to  
 “ leave his Chamber, and the Bride her Marriage.  
 “ Bed.

In the *Falkut Chadasch*,<sup>1</sup> in the Part entitled *David*, and in the *Falkut Schimoni*<sup>2</sup> on *Ezekiel*, 'tis said,  
 “ The Holy and Blessed God said to *Hiram* (King  
 “ of *Tyre*) for thy Sake did I punish the First Man  
 “ with Death.” Does not the Reader start back at  
 this Passage, to *reconnoitre* the Ground he is on? Is he  
 not astonish'd at the mighty Streams of Intelligence  
 or Infatuation that flow into the Brains of the *Rab-*  
*bins*?

In the *Falkut Chadasch*, in the Part entitled *Moshe*,<sup>3</sup>  
 'tis said, “ Because *Moses* brought the Mixed Peo-  
 “ ple (see *Exod.* 12. 38.) under the Wings of the  
 “ Divine Majesty, he was so punish'd as not to come  
 “ into the Land of *Israel*.” The same Treatise as-  
 signs a judiciary Reason for the Defiling of *Dinah*<sup>4</sup>,  
*Jacob*'s Daughter, thus. “ Because *Jacob* had styl'd  
 “ himself God (*Gen.* 33. 20.) saying, *Israel* is God;  
 “ which signifies, that *Jacob* is God; God said to him,  
 “ I am God among the Upper (*in Heaven*): And  
 “ wilt thou be God among the Lower (*on Earth*)?  
 “ A Servant of the Synagogue makes himself not  
 “ (*equal*) to a Prince. But thou makest thyself  
 “ (*equal*) to a Prince. Wherefore he (*Jacob*) was  
 “ punish'd in *Dinah*.” What Ignorance is here!  
 And what a palpable Abuse of Sacred Writ! *Jacob*  
 is no where, in the Old Testament, represented as  
 styling himself God, or saying (which is much the  
 same Thing) that *Israel* is God. The Passage from  
 whence this wonderful judiciary Secret is drawn, is

(1) *Fol.* 69. *Col.* 1.

(2) *Fol.* 72. *Col.* 4.

(3) *Fol.* 129

*Col.* 1. (4) *Gen.* 34. 2.

(*Gen.*

(Gen. 33. 20.) *And he erected there an Altar, and call'd it El-elohe-Israel. i. e. To the Strong God of Israel.*

Having shewn in the foregoing Pages, some of the most remarkable Branches of the *Rabbinical* History of *Moses*, and just now related the Reasons, for which, according to the Rabbins, *Moses* was not permitted to enter the *Land of Promise*, we chuse to insert here a Talmudical Account of his Death; an Account, which, we assure our selves, the Reader will look upon as a very curious Entertainment. We find it in the *Devarim rabba* \*, deliver'd in the following Manner. After saying, that *Samâel* was rejoiced, that *Moses* was not to pass over *Jordan* into the *Land of Promise*, the Treatise goes on thus: “At that Time, said *Moses* to  
 “ the Holy and Blessed God, O thou Lord of  
 “ the World; If thou wilt not vouchsafe, that I  
 “ pass into the Land of *Israel*, yet grant, I pray  
 “ thee, that I may live in this World, and not  
 “ die. Then answer'd God, If I permit not, that  
 “ thou diest in this World, how shall I gather thee  
 “ to the Life to come? Nor is this all. But  
 “ thou wouldst, in such Case, be the Falsifying of  
 “ my *Law*; for it is written in my *Law*, and by  
 “ thy own Hands, † *Neither is there any that can*  
 “ *deliver out of my Hand*. Then said *Moses* to the  
 “ Holy and Blessed God, If thou wilt not vouch-  
 “ safe, that I go into the Land of *Israel*, suffer  
 “ me to dwell among the Cattle in the Field, which  
 “ feed upon Herbs and Grass, and drink Water,  
 “ and behold the World: Likewise, let my Soul  
 “ be like that of one of them. And God said to  
 “ him, It is enough. Then did *Moses* entreat a-  
 “ gain, saying, O, Thou Lord of the World,

\* Fol. 146. Col. 3, 4.

† Deut. 32. 39.

“ Wilt thou vouchsafe me this? Then grant  
 “ thou, that I may dwell in the World as a Bird,  
 “ which is borne upon the Four Winds in the  
 “ Air, and searcheth every Day for its Food, and  
 “ in the Evening returneth to its Nest: Likewise,  
 “ let my Soul be like that of a Bird. And God  
 “ still said, It is enough. Whereupon *Moses* asked,  
 “ What mean the Words, It is enough? And God  
 “ answer’d him, What thou hast said, is enough:  
 “ There is no Need for Thee to use more Words.  
 “ When *Moses* saw, that he could not avoid the  
 “ Path of Death by Means of any Creature, he  
 “ brake forth in these Words, *He is the Rock; his*  
 “ *Work is perfect; for all his Ways are Judgement:*  
 “ *A God of Truth; and without Iniquity: Just and*  
 “ *upright is he.* But what did *Moses* farther? He  
 “ took a Book, and wrote therein *Schemhampho-*  
 “ *rasch*, and the Treatise of Songs (that is to say,  
 “ All that is written from the Beginning of *Deut.*  
 “ 32. to the End of the same.) But before he had  
 “ done writing, the Moment was at Hand in which  
 “ he was to die. Then said God to (*the Angel*)  
 “ *Gabriel, Gabriel*, Go and bring me the Soul of  
 “ *Moses*. And *Gabriel* answered, O, Thou Lord  
 “ of the World, How can I see him die, who is  
 “ equal in Worth to Sixty times ten Thousand?  
 “ And how can I grieve him who deserveth so  
 “ well? Afterwards, God spake unto *Michael*,  
 “ and said, Go and bring me the Soul of *Moses*.  
 “ And *Michael* answer’d, O Thou Lord of the  
 “ World, I have been his Instructor; and he hath  
 “ been my Disciple: Can I see him die? Then  
 “ said God to the wicked *Sammaël*, Go and bring me  
 “ the Soul of *Moses*. And presently *Sammaël* cloath-  
 “ ed himself with Wrath, and girt on his Sword,  
 “ and cover’d himself with Horrors, and went to  
 “ look for *Moses*. But when *Sammaël* saw, that

“ *Moses* fate writing *Schembammphorasch*, and that  
 “ the Glory of his Form was like that of the Sun,  
 “ and like that of an Angel of the Lord of Hosts, he  
 “ was terrified, and said, surely the Angels cannot  
 “ take away the Soul of *Moses*. Now *Moses*, be-  
 “ fore he saw *Sammaël*, was warned of his Coming.  
 “ And when *Sammaël* continued to behold *Moses*  
 “ sitting and writing *Schembammphorasch*, he was  
 “ seiz’d with Trembling, and with Pain as a Wo-  
 “ man in Travail, and could not fix on any Handle  
 “ for speaking to him, till *Moses* said, \* *There is no*  
 “ *Peace, saith the Lord, unto the Wicked*: What  
 “ wilt thou here? Then said *Sammaël* to him, I  
 “ am come to fetch thy Soul. And *Moses* having  
 “ ask’d him, By whom he was sent; *Sammaël* an-  
 “ swer’d, He, who created all Things, hath sent  
 “ me. Whereupon *Moses* said to him, Thou shalt  
 “ not take from me my Soul. Then answer’d *Sam-*  
 “ *maël*, the Souls of all those that come into the  
 “ World are made Subject to my Power. To  
 “ which *Moses* replied, I have more Power than  
 “ All others that come into the World. And *Sam-*  
 “ *maël* having asked him, in what his Power con-  
 “ sisted, *Moses* said to him, I am the Son of *Am-*  
 “ *ram*, who had no Need of One to circumcise me,  
 “ being circumcised from the Womb: And even  
 “ on the Day in which I was born, I found my  
 “ Mouth open’d, and walked upon my Feet, and  
 “ spake to my Father and Mother. Neither have  
 “ I suck’d at the Breast. When I was but Three  
 “ Months old, I prophecied, and said, that I should  
 “ receive the *Law* out of the Flames of Fire. Be-  
 “ ing of Age for going abroad in the World, I went  
 “ to the Palace of *Pharaoh*, and took his Crown  
 “ from off his Head. And when I was Fourscore  
 “ Years old, I shew’d Signs and Wonders in *Egypt*,

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\* H. 48. 22.

“ and carried out thence Sixty Times Ten Thou-  
 “ sand before the Eyes of all *Egypt*. I rent the Sea  
 “ into Twelve Parts ; and turn’d the Bitter-Water  
 “ into Sweet. I mounted and went the Way of  
 “ Heaven : I warr’d with Angels, and received the  
 “ Fiery *Law*. I also dwelt under the Fiery Throne ;  
 “ and my Tabernacle was under the Fiery Pillar ;  
 “ and I spake with God Face to Face. I overcame  
 “ also the uppermost Family (*that is, the Angels*)  
 “ and revealed their Secrets to the Children of Men.  
 “ I also received the *Law* from the Right Hand of  
 “ the Holy and Blessed God, and brought it to the  
 “ *Israelites*. I slew in War the Two Heroes of the  
 “ Nations of the World, namely, *Sichon* and *Og* ;  
 “ who were of such mighty Stature, that the Wa-  
 “ ters of the Deluge reached not up to their Ankles.  
 “ I made the Sun and Moon to stand still. I assail’d  
 “ them with the Staff I had in my Hand and slew  
 “ them. Who is there, besides my self, in the  
 “ World, that is equal to these Toils. Get thee  
 “ hence, thou wicked one ; and accost me, as thou  
 “ hast done, no more. Be gone ; fly from me ; I  
 “ will not surrender my Soul unto Thee. Where-  
 “ upon *Sammaël* departed and repair’d directly to  
 “ Almighty God, and related all that had pass’d  
 “ between him and *Moses*. And the Holy and Bles-  
 “ sed God said again to *Sammaël*, Go and bring me  
 “ the Soul of *Moses*. And immediately thereupon  
 “ *Sammaël* drew his Sword out of his Scabbard, and  
 “ stood against *Moses* ; who, upon this, being in-  
 “ stantly inflam’d with Anger, laid Hold of the  
 “ Staff, on which was written *Schemhamphorash*,  
 “ and assail’d *Sammaël* with all his Strength ; and  
 “ having put him to Flight, pursued him, and took,  
 “ by Means of the *Schemhamphorash*, the Horn  
 “ of his Glory from between his Eyes ; one of which  
 “ he likewise blinded. And thus far *Moses* pre-  
 “ vailed, and it went well with him. But pre-  
 “ sently,

“ fently, upon this Defeat of *Sammaël*, a Voice  
 “ was heard from Heaven, faying, The Hour of  
 “ thy Death is upon Thee. Then faid *Mofes* to  
 “ the Holy and Bleffed God, O, Thou Lord  
 “ of the World, Remember the Day in which  
 “ thou didft appear to me in the Fiery-Bufh, and  
 “ faidft, \* *I will fend thee unto Pharaoh, that*  
 “ *that thou mayft bring forth the Children of Israel*  
 “ *out of Egypt*: Remember my ftanding upon  
 “ Mount *Sinai* Forty Days and Forty Nights;  
 “ and deliver me not, I pray thee, into the Hands  
 “ and Power of the Angel of Death. Then was  
 “ heard a Voice from Heaven, which faid to him,  
 “ Fear not: I myfelf will take Care for thee and  
 “ thy Burial. And in the fame Hour *Mofes* arofe  
 “ and fanktified himfelf in the Manner of the *Ser-*  
 “ *raphims*: And the Holy and Bleffed God de-  
 “ fcended from the Higheft Heavens, accompanied  
 “ by the Three mighty Angels, *Michael*, *Gabriel*,  
 “ and *Sagfagel*, to receive the Soul of *Mofes*. *Michael*  
 “ made ready *Mofes*’s Bed; *Gabriel* fpread over it a  
 “ Sheet of the fineft Linnen; *Sagfagel* ftood at the  
 “ Feet, *Michael* on one Side, and *Gabriel* on the o-  
 “ ther Side at the Head. Then faid the Holy and  
 “ Bleffed God to *Mofes*; *Mofes*, close thine Eye-Lids;  
 “ And *Mofes* closed his Eye-Lids. Upon which,  
 “ God faid to him, Lay thine Hand upon thy Breaft;  
 “ and *Mofes* laid his Hand upon his Breaft. Far-  
 “ ther, God faid to him, lay thy Feet one upon the  
 “ other; and *Mofes* laid his Feet one upon the other.  
 “ And, in the fame Hour, God called the Soul of  
 “ *Mofes* out of his Body; faying to her, my Daugh-  
 “ ter, One Hundred and Twenty Years had I al-  
 “ lotted thee to dwell in the Body of *Mofes*:  
 “ The Time is come for thee to depart out of it:

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\* Exod. 10. 18.

“ Come forth, and tarry not. Then spake the  
 “ Soul of *Moses* unto God, O thou Lord of the  
 “ World, I know, that thou art the God of all  
 “ Spirits, and of all Souls; and that the Souls  
 “ of the Living and the Dead are in thine  
 “ Hands. Thou did’st create and form me; and  
 “ hast upheld me in the Body of *Moses* One Hun-  
 “ dred and Twenty Years. Is there now a Body  
 “ which is purer than the Body of *Moses*? A  
 “ Body which sends out no ill Odour; and in  
 “ which no Worm has appear’d? No; Wherefore,  
 “ I love him; and I cannot depart from him. Then  
 “ said God, Soul, come forth, and tarry not;  
 “ and I will convey thee to the highest Heaven,  
 “ and place thee under the Throne of my Glory,  
 “ among the *Ckerubims* and *Seraphims*, and will  
 “ set thee over the Host. Whereupon, she (*the*  
 “ *Soul of Moses*) said to God, O Thou Lord of the  
 “ World, There are two Angels, *Asa* and *Asael*,  
 “ who went from on High, and from before thy  
 “ Majesty, and lusted after the Daughters of Men,  
 “ and corrupted their Way upon Earth, ’till thou  
 “ didst hang them up between the Earth and the  
 “ Firmament of Heaven. But the Son of *Amram*  
 “ did not go to his Wife, after the Day that thou  
 “ appearedst to him in the Fiery-Bush. I beseech  
 “ Thee therefore, suffer me to remain in the Body  
 “ of *Moses*. In that same Hour, did the Holy and  
 “ and Blessed God kiss *Moses*, and seiz’d his Soul  
 “ with a Kiss. And God wept.

This surprising Relation is likewise found in the  
*Falkut Schimoni* \* on the Five Books of *Moses*, and  
 in the little Treatise entitled *Petirath Moshe*; in  
 which last, it is delivered with many more Parti-  
 culars.

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\* Fol. 304. Col. 1, 2, 3.

We shall now entertain the Reader with a very curious *Rabbinical* Detail of the Iniquities of the People of *Sodom*; in which there are some Passages, which give so good an Account of the Wit and Dexterity of the Giant Og (here call'd *Elieser*) that we dare say, some Readers will not easily forget them. In the *Talmud* Treatise, *Sanhedrin*, 'tis said,

“ There were in *Sodom* Four Judges, who were  
 “ Liars, and Promoters of Lies, and Perverters  
 “ and Corrupters of Justice. When Any one had  
 “ struck his Neighbour's Wife, and thereby caus'd  
 “ her to miscarry, they (*the Judges*) said to him  
 “ (*the Woman's Husband*) give her to him (*the Of-*  
 “ *fender*) that he may get her with Child for thee.  
 “ When Any one had cut off an Ear of his Neigh-  
 “ bour's Ass, they said to him (*the Owner of the*  
 “ *Ass*) let him (*the Offender*) have the Ass, till the  
 “ Ear is grown again. When Any one had wound-  
 “ ed his Neighbour, they said to him (*the wounded*)  
 “ give him his Fee for letting thee Blood. He  
 “ who went over a certain Bridge, paid a certain  
 “ Toll; and he who waded through the Water  
 “ (*over which the Bridge was erected*) paid double  
 “ the Toll. Upon a Time there came a Traveller;  
 “ and they said to him, pay us the Toll; but  
 “ he said to them, I waded through the Water;  
 “ and they said to him, sayest Thou so! give us  
 “ then double the Toll, because thou didst wade  
 “ through the Water. *Elieser*, *Abraham's* Servant,  
 “ came thither; and they wounded him. When he  
 “ came before the Judge, he (*the Judge*) said to him,  
 “ give him, that did wound Thee, his Fee for letting  
 “ Thee Blood. Then took *Elieser* a Stone, and  
 “ wounded therewith the Judge. Whereupon, the  
 “ Judge said to him, What meaneth This? *Elieser*  
 “ replied, give him who wounded me the Fee that

is



“ is due to myself for wounding thee, because I  
 “ have bruised thee and made thee bloody, there-  
 “ fore I keep the Money which I was to have  
 “ paid.

“ They (*the People of Sodom*) had a Bed-stead, on  
 “ which they laid Travellers (*for their Rest.*) If  
 “ Any one (*Traveller*) was too long for it, they cut  
 “ off his Legs ; and if he was shorter than the Bed-  
 “ stead, they stretch’d him out. When *Elieser*,  
 “ *Abraham’s* Servant, came thither, they said, go  
 “ and lay thy self down on that Bed. But he said  
 “ to them, I have been under a Vow, ever since  
 “ the Death of my Mother, never to lye on a Bed.  
 “ When a Beggar came (*to Sodom*) Every one gave  
 “ him a Penny, on which was inscrib’d the Donor’s  
 “ Name. But they would sell him no Bread. And  
 “ when he (*the Beggar*) died for Hunger, then they  
 “ came and took each Man his Penny again. They  
 “ had likewise, a Custom among them, that he who  
 “ invited another to a Wedding, was there (*at the*  
 “ *Wedding*) stript of his Cloak. (*That is, according*  
 “ *to what follows concerning this whimsical Matter, if we*  
 “ *understand the Rabbin; It was not a Custom among the*  
 “ *People of Sodom, to invite One another to Weddings;*  
 “ *but, Every one, that would, came, we suppose, uninvited;*  
 “ *and to prevent the straightning or limiting of a Wed-*  
 “ *dining-Entertainment to particular Invitations, Custom had*  
 “ *ordain’d the Forfiture of the Inviter’s Cloak.*) “ It hap-  
 “ pen’d, on a Time, that *Elieser* was present at a  
 “ Wedding there. But they gave him no Bread.  
 “ When they went to Eating, *Elieser* seated him-  
 “ self among them at the End (*of the Table.*) Then  
 “ said One, who sat next to him: Who invited  
 “ thee hither? And he (*Elieser*) answer’d him,  
 “ Thou invitedst me hither. Then did he, who  
 “ sat next to him (*Elieser*) and had ask’d the Ques-  
 “ tion, take his Cloak (*his own*) and run away.

“ And

“ And thus did *Elieser* do with (*or answer*) all the  
 “ rest (*of the Company*): so that they all run away,  
 “ and he eat all the Victuals. There was once a  
 “ Girl (*in Sodom*) who convey’d to a Beggar some  
 “ Bread in a Jug. When this was discover’d (*by*  
 “ *the People of Sodom*) they besmear’d the Girl all  
 “ over with Honey, and set her on the Top of a  
 “ Wall. Then came the Wasps and devour’d her.  
 “ And these are the Things intended in the Words,  
 “ \* *And the Lord said, because the Cry of Sodom*  
 “ *and Gomorrah is great.*” Can any reasonable  
 Man follow the *Rabbins* in this ridiculous Detail of  
 the Iniquities, which are here said, to have brought  
 down on the People of *Sodom* and *Gomorrah* that ter-  
 rible Vengeance from Heaven, which is recorded  
 in the *Old Testament*? But we must not omit, that  
 this Account of the People of *Sodom* is to be found  
 likewise in the *Maase-Book*, in the CXVI Chapter;  
 and that, ridiculous as it is, it will perhaps be  
 thought somewhat valuable; by some Retailers of  
 History, for what it relates concerning *Elieser*; that  
 is, the Giant *Og*. Indeed, ’tis the only Account we  
 have, which tells us, that mountainous, unweildy,  
 Luber-headed Monarch of *Basban* was such a Wit  
 and a Sharper.

The Talmud-Treatise entitled *Sanbedrin*, on the  
 Passage 2 *Sam.* 21. 16. says, † “ The Holy and  
 “ Blessed God said unto *David*, How long is Sin  
 “ conceal’d in thine Hands? For thy Sake are the  
 “ Inhabitants of *Nob*, (*we read of that City*, 1 *Sam.*  
 “ 22. 24.) the City of the *Persians*, slain. For  
 “ thy Sake is *Doeg*, the *Edomite* punished. For  
 “ thy Sake is *Saul*, with his three Sons cut off.  
 “ Wilt thou that thy Seed be at an End; or that  
 “ thou be deliver’d into the Hand of thine Enemy.

\* Gen. 18. 20.

† Fol. 95. Col. 1.

“ Then said *David* unto God, Thou Lord of the  
 “ World, ’tis better that I be deliver’d into the  
 “ Hand of mine Enemy; to the End that my Seed  
 “ may not be extinguish’d. One Day, *David* went  
 “ a hunting : Then came *Satan* and appeared before  
 “ him in the Likeness of a Roe ; and he (*David*)  
 “ discharg’d an Arrow at him ; but it miss’d him.  
 “ *Satan* caus’d *David* to follow him as far as into  
 “ the Land of the *Philistines*. And when *Ishbi* of  
 “ *Nob* beheld him (*David*) he said, This is he who  
 “ slew my Brother *Goliath*. He (*Ishbi*) bound him,  
 “ and set him down bended (*that is, we judge, tied*  
 “ *him Neck and Heels*) and laid him under a Wine-  
 “ Press, in Order to press him to Death. But there  
 “ happen’d a Miracle (*to save David*). The Earth  
 “ beneath him became soft ; and he [*Ishbi*] could  
 “ do him no Hurt. This is What is written, <sup>1</sup> *Thou*  
 “ *hast enlarged my Steps under me, that my Feet did*  
 “ *not slip*. On the same Day, towards the Evening,  
 “ being the Entering of the Sabbath, *Abishai*, Son  
 “ of *Zerujah*, sprinkled his Head with four Mea-  
 “ sures of Water, and saw Marks of Blood. But  
 “ some say, there came a Dove, which shew’d To-  
 “ kens of Grief, and appear’d to be in great Per-  
 “ plexity. Then said he (*Abishai*) The Congrega-  
 “ tion of *Israel* is compar’d to a Dove ; as it is said,  
 “ † *As the Wings of a Dove cover’d with Silver*. And  
 “ hence I perceive, that *David*, King of *Israel*, is  
 “ involv’d in Trouble and Danger. He then went  
 “ into his (*David’s*) House ; and finding him not,  
 “ he said, we learn in the *Mishna*, that One should  
 “ not ride upon his (*the King’s*) Horse ; One should  
 “ not sit upon his Throne ; nor use his Scepter. But  
 “ What is to be done in Time of Danger ? He  
 “ went and enquir’d in the School, What was

\* Pf. 18 36. † Pf. 68 13.

“ to be done ; and was answer’d, that in Time of  
 “ Danger, One was allow’d to do it (*or these*  
 “ *Things*). Whereupon he (*Abishai*) seated himself  
 “ on *David’s* Horse, and set forward. Then leap’d  
 “ the Land of the *Philistines* towards him (*strange*) so  
 “ that he was there instantly. When he was come  
 “ thither, he beheld *Orpa*, the Mother of *Ishbi*, a  
 “ spinning. But when she saw him, she took her Spin-  
 “ ning-wheel, and threw it at him, thinking to kill  
 “ him. But not hitting him, she said to him, Thou  
 “ Lad, bring me the Spinning-wheel. But he threw  
 “ it at her Head, and it bruise’d her Brains, so that  
 “ she died. When *Ishbi* of *Nob* saw This, he said,  
 “ There are now Two: They will destroy me. He  
 “ threw *David* high up into the Air, and stuck his  
 “ Spear into the Ground, thinking, that he (*David*)  
 “ would fall upon it and perish. But *Abishai* pro-  
 “ nounced the Name<sup>3</sup>, and caus’d, that *David* ho-  
 “ ver’d between Heaven and Earth, so that he fell  
 “ not down. But why did not *David* himself pro-  
 “ nounce the Name, and help himself? To This  
 “ the Answer is, that a Prisoner dischargeth not  
 “ himself out of Prison: Then said *Abishai* to *Da-*  
 “ *vid*, What dost thou here? And he (*David*) said  
 “ unto him, Thus said the Holy and Blessed God  
 “ unto me, and thus I answer’d him. Whereupon  
 “ said he (*Abishai*) to *David*, turn thy Prayer (and  
 “ say unto God, that it is better an End be put to  
 “ thy Seed, than that thou fall into the Hand of  
 “ thine Enemy): That thy Son’s Son buy (*i. e.*  
 “ be subject to) Misery, and thou suffer no Sorrow.  
 “ This is what is written, <sup>2</sup> *But Abishai, the Son of*  
 “ *Zerajah succour’d him.* The *Ras Jebuda* hath  
 “ written, that the *Ras* did say, that he (*Abishai*)  
 “ did help him (*David*) to pray. Then pronoun-

(1) *Schem-hammphorasch*. or some such Name. (2) Sam. 21. 17.

“ ced *Abishai* the Name ; and caus'd, that he (*David*)  
 “ came down from the Air. But *Isshbi* pursued them.  
 “ And when he had pursu'd them as far as *Cubi*,  
 “ One said to the other, let us stand up against him.  
 “ And when he was come unto *Bether*, they said,  
 “ Two young Lion, should kill One Lion. And  
 “ they said to him, Be gone, and seek thy Mother in  
 “ the Grave. And when he had heard his Mother's  
 “ Name mention'd, his Strength abated ; and they  
 “ slew him. And so it is written : <sup>1</sup> *The Men of*  
 “ *David* *swore unto him, saying, thou shalt go no*  
 “ *more out with us to Battle, that thou quench not the*  
 “ *Light of Israel.*

There is likewise, in the *Talmud-Treatise Sanbedrin*, the following Passage, concerning the Travel-  
 ling or Leaping of Land. <sup>2</sup> “ Our *Rabbins* teach,  
 “ That the Earth did leap towards Three Persons,  
 “ namely, *Eliezer*, *Abraham's* Servant ; our Father  
 “ *Jacob* ; and *Abishai*, Son of *Zerujab*. Concern-  
 “ ing *Abishai*, the Son of *Zerujab*, it is shewn in  
 “ what we have said. It happen'd also to *Eliezer*,  
 “ the Servant of *Abraham*: For we find it written,  
 “ <sup>3</sup> *And I came this Day unto the Well.* Which was  
 “ as much as to say, that he came from his Lord,  
 “ *Abraham*, and into *Mesopotamia*, on the same  
 “ Day. Concerning our Father *Jacob*, it is thus  
 “ written, <sup>4</sup> *And Jacob went out from Beersheba, and*  
 “ *went toward Haran,* <sup>5</sup> *and came to the Place, be-*  
 “ *cause the Sun was Set.* And when he came to *Ha-*  
 “ *ran*, he said, Perchance, I went through the Place  
 “ where my Fathers worship'd ; and I did not  
 “ worship there. And he intended to go back.  
 “ But as he consider'd of his going back, the  
 “ Earth (that is, the Place where he would have

(1) 2 Sam. 21. 17.  
 24, 42.

(2) Fol. 95, Col. 1.

(3) Gen

(4) Gen. 28. 10

(5) Ver. 11.

“ *worshipped* ) leap’d towards him; and he came to  
 “ that Place.

Of this Travelling of Ground in Complaisance to *Jacob*, we read likewise in the Talmud-Treatise entitled <sup>1</sup> *Chollin*, and in the *Chaldaic* Version on *Genesis*, and in Rabbi *Moshe bar Nachmann’s* Exposition on the Five Books of *Moses*: In which last Piece, in the *Parasha* <sup>2</sup> *Vajeze*, we have the following Passage. “ Behold, all the *Medrashim*, (*Emblematical Explanations*) tho’ there be some Variations in them, declare, that the Earth did leap towards *Jacob*; and that he, in a Moment, did perform a Journey of many Days.” Rabbi *Salomon Jarchi* says the same in his Exposition on the foremention’d Verses; and upon the Words, *This is none other but Bethel* (i. e. *the House of God*) he writes thus, “ The Mount *Moraja* was pluck’d up, and came thither; and this is the Leap of the Earth, of which Mention is made (in the Twenty Fifth Chapter of the Talmud Treatise *Chollin*) that the Place of Holiness (on which afterwards the Temple was built) came towards him unto *Bethel*: As it is written, ‘  
 “ *And he lighted upon a certain Place.*

Concerning *Elieser’s* meeting with the like Miracle, we have in the *Jalkut Shimoni*, <sup>6</sup> on *Genesis*, upon the Words, <sup>7</sup> *And I came this Day to the Well*, the following Passage. “ From *Kirjath arba* to *Haran* it is Seventy Days Journey. But the Servant *Elieser* came to *Haran* in Three Hours; and was himself amazed thereat, saying, To Day I set out from *Kirjath*, and to Day I am come hither: As it is said, *And I came this Day to the*

(1) Fol. 91. Col. 2.

(4) *Ver.* 17.

(7) *Gen.* 24. 42.

(2) Fol. 26. Col. 1.

(5) *Ver.* 11.

(3) *Gen.* 28

(6) Fol. 30. Col. 2.

“ *Well.* God intending to shew Mercy unto *Jacob*,  
 “ sent an Angel before *Elieser*, and the Road did  
 “ leap towards him. That the Servant might not  
 “ be alone with the Damsel at Night (because a  
 “ Jealousie was had of him) the Earth did leap to-  
 “ wards him; and he came in Three Hours to *Ha-*  
 “ *ran*.

The like Miracle it seems, was wrought likewise  
 in Favour of *Abraham*; according to the following  
 Passage in the *Madrasb Tillim*, <sup>1</sup> on the 110th *Psal*m.  
 “ When he (*Abraham*) went forth to pursue (*Those*  
 “ *who had taken his Brother Lot Prisoner* <sup>2</sup>) the  
 “ Earth leaped towards him. Some will have it,  
 “ that *Abraham's* Pace was Three Hundred Miles  
 “ in Length. Others will have it (*but*) Two Hun-  
 “ dred. But when he returned, the Earth did not  
 “ leap towards him.” There is a great deal more  
 concerning such leaping of the Earth, as the Rabbins  
 call it, in Rabbi *Mosche bar Nachmann's* Exposition  
 on the Five Books of *Moses*, <sup>3</sup> in the *Parascha Vajeze*.

In the *Bereschith rabba*, at the Beginning of the  
 “ 99th *Parascha* <sup>4</sup>, on the Words, <sup>5</sup> *Why leap ye,*  
 “ *ye high Hills,* 'tis said, Rabbi *Jose*, the *Galilean*,  
 “ hath explain'd the Words concerning the Hills.  
 “ When the Holy and Blessed God descended to  
 “ give the *Law* on Mount *Sinai*, the Hills ran and  
 “ strove against one another. One (*of the Hills*)  
 “ said, Upon me shall the *Law* be given: Another  
 “ said, Upon me shall the *Law* be given. Mount  
 “ *Tabor* came from *Bethelim*, and Mount *Carmel*  
 “ from *Spain*. And this is what is written <sup>6</sup> *As*  
 “ *I live saith the King, whose Name is the Lord of*  
 “ *Hosts, surely as Tabor is amongst the Mountains,*

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(1) Fol. 47. Col. 1. (2) See Gen. 14. (3) Fol. 25.  
 Col. 3. (4) Fol. 91. Col. 1. (5) *Psal.* 68. 16. (6) Jer.  
 46. 18.

“ *and as Carmel by the Sea.* One said, I am called.  
 “ The other said, I am called. Then said the  
 “ Holy and Blessed God, *Why leap ye, ye high*  
 “ *Hills?* Ye are all Hills; but ye are all knobbed.  
 “ This is what the Scripture saith, <sup>1</sup> *or Crook-back'd,*  
 “ *or a Dwarf.* Upon you all, on your Tops, Ido-  
 “ latry hath been committed. And this is what is  
 “ written, <sup>2</sup> *This is the Hill which God desireth to*  
 “  *dwell in.*”

In *Falkut Schimoni*, on the Book of *Judges*, is the following Passage. “ When God came to give the  
 “ *Law*, the Hills *Tabor* and *Carmel* heard it. They  
 “ left their Places, and mov’d thither. And the  
 “ Hill *Carmel* went over the Sea. Then said the  
 “ Holy and Blessed God to them, *Why leap ye, ye*  
 “ *high Hills?* Ye have Blemishes; as it is said, *or*  
 “ *Crook’d-Back, or a Dwarf, &c.* But upon Mount  
 “ *Sinai*, no Idolatry hath been committed.” The  
 like Passage we find in <sup>3</sup> *Falkut Chadasch*.

We cited but now a Rabbinical Account of the  
 Pace or Stride of *Abraham*. This gives us a fairer  
 Opportunity than we shall meet with, perhaps, here-  
 after, in the Course of this Work, to mention a  
 Rabbinical Account of the Leaping of *Amalek*.  
 ’Tis in the *Chaldaic* Version of Rabbi *Jonathan*,  
 Son of *Ufles*, on the Words, \* *Then came Amalek*  
*and fought with Israel in Raphidim*: And the Words  
 run thus: “ *Amalek* came from the Land Westward,  
 “ and leapt in that Night Sixteen Hundred Miles.  
 “ And because of the Quarrel that was between *E-*  
 “ *sau* and *Jacob*, he came and made War against the  
 “ *Israelites in Raphidim.*” What Genius and Learn-  
 ing have fallen to the Share of the *Rabbins*! What  
 Text is so dark, that their Commentaries cannot en-  
 lighten it? What Difficulty to knotty, that they

(1) *Lev.* 21. 20.  
 \* *Exod.* 17. 8.

(2) *Pf.* 68. 16.

(3) *Fol.* 113. *Col.* 2.



cannot solve it? They are Masters of all Mysteries, and the only Possessors of True Science. And at these Perfections they have arrived by Means of a Quality which is much seen among most Nations; but in which no Nation comes up to 'em; namely, Assurance; which is the certain Dispeller of all Darkness and Ignorance from the Mind, and the sure Opener of all the Secrets of Nature.

'Tis, Reader, by Means of this wonderful Quality, which the *Rabbins* enjoy in peerless Perfection, that they have attain'd, many of them, to the Language of Beasts, Birds, Trees, Herbs, Mountains, and Vallies. In the *Talmud-Treatise* entitled *Sopherim*, there is the following Passage. \* "'Tis said of *Hillel*, " that he neglected not but learned all the Words " of the Sages. Nay more, he understood the " Language of Mountains and Hills and their Val- " lies; the Speech of Trees and Herbs; the Speech " of Beasts, and the Speech of Devils; and the " Parables of all These." And in the *Talmud-Trea-* *tise* entitled *Succa*, † 'tis said of *Rabbi Jochanan*, Son of *Saccai*, that he understood the Language of the Ministring Angels, of Devils, and of Date-Trees. In the *Maeße* Book, in the 143d Chapter, 'tis said of *Rabbi Chaninna*, that he preach'd in Seventy Languages; likewise in the Languages of Beasts and Birds. And that, on a Time, the said Rabbini preaching to his Disciples concerning Birds, there came a Raven which pray'd to God, that he would preserve to *Chaninna* the great Treasure that was to fall to him. At which the Rabbini was much amaz'd.

In *Salomon Jarchi's* Exposition on *Genesis*, on the Words, *She hath blessed you: He is my Brother*, 'tis said, " In the Word, *She*, are comprehended her " (*Sarah's*) Servants, Camels and Asses: So that

\* Fol. 28. Col. 2.

† Fol. 15. Col. 3.

“ *Abimelech* intended as much as if he had said, I have ask’d them all; and they have answer’d me; that he (*Abraham*) is her Brother.” In the Tenth of the Chapters of Rabbi *Eliezer*, there is an Account of the Conversation that pass’d between *Jonas* and the Whale, while *Jonas* was in the Belly of that Fish. And in *Jalkut Chadasch*, in the Part entitled *Eliabu*, there is the following Account of the speaking of the Bullock, mention’d in 1 Kings 18. 26. “ *Elias* spake to the Prophets of *Baal*: Take two “ *Bullocks*, which are Twins, and which have been “ bred up at the same Manger. And they did so; “ and cast Lots which of them should be for the “ Lord, and which should be for the Idol, *Baal*. “ He (*the Bullock*) which fell to the Lord, immediately follow’d *Elias*. But all the Prophets of “ *Baal* together could not move the other out of his “ Place. Then said *Elias* unto him (*the Bullock that was so restive*) go along with them. But the “ *Bullock* answered him before all *Israel*, We both “ came forth out of one Womb. Shall he (*the other Bullock*) please God, and I anger him? Then said “ *Elias* to him, go along with them: No Evil shall “ be found in Thee: But his (*God’s*) Name shall “ be sanctified as well through Thee as through “ him. Whereupon the *Bullock* said, Is it so? “ Then I do swear, not to stir from my Place, except thou deliverest me into their Hands. And “ *Elias* did so. Wherefore it is written, \* *And they took the Bullock which was given them.*

But, besides these *Bullocks*, there is, in Rabbinical History, Mention made of several other Animals which had a very strong Spice of Piety and good Reasoning. For Instance, in the † *Avoth* of Rabbi *Nathan*, there is the following Passage. ” The Ca-

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\* 1 King 18. 26. † *Fol. 4. Col. 1.*

“ mels of our Father *Abraham* went to no Idol : As  
 “ it is said, \* *For I have prepared thee a House and*  
 “ *Room for the Camels.* This teacheth us, that they  
 “ (*the Camels*) did not go into the House of *Laban*,  
 “ the *Syrian*, till all the idolatrous Images were re-  
 “ moved. And thus it appears in the Afs of Rabbi  
 “ *Channina*, the Son of *Dosæ* ; for when some  
 “ Murderers had stolen him, and had saddled him  
 “ in the Yard (*a Yard belonging to them*) and set be-  
 “ fore him Straw, Barley and Water, he would  
 “ neither eat nor drink. Then, said they, why  
 “ should we keep him here, to dye and make a  
 “ Stench in the Yard ? They therefore rose, open’d  
 “ the Gate, and let him out. Then went he forth  
 “ and trotted away till he came to the House of  
 “ Rabbi *Chaninna*, the Son of *Dosæ*. When he  
 “ was come thither, his (*Chaninna’s*) Son heard his  
 “ Voice ( *or Braying* ) and said to his Father, My  
 “ Father, this Braying is like the Braying of our  
 “ Afs. Then said he (*Channina*) to him, My Son  
 “ open the Door for him, for he must be almost  
 “ perish’d with Hunger. He (*the Son*) then got up  
 “ and open’d the Door, and put Straw, Water and  
 “ Barley before him (*the Afs*) and he did eat and  
 “ drink. Wherefore it is said, that as, at the  
 “ First, Men were righteous, so were, at that Time,  
 “ the Animals like them.”

We are told in the *Maese-Book*, † and in the  
 Talmud-Treatise *Chollin*, § that the Afs of Rabbi  
*Pinebas* would eat of Nothing which had not paid  
 the Tenth. And in the *Maese-Book* || Mention is  
 made of a Cow, which would neither plow nor har-  
 row on the Sabbath Day. And ’tis said in the Tal-  
 mud, of Rabbi *Jose’s* Afs, that he would never go  
 about any Work that deserv’d more than the Price

\* Gen. 24. 31. † Cap. 54. § Fel. 7. Col. 1. 2. || Cap. 208.

it was agreed to be done for. Which Records, now they are mention'd in the Vulgar Tongue, can hardly fail, we think, of rescuing that laborious Creature from being made the Image of Stupidity: For, according to them, the Ass is a Creature of great Parts and Piety. What thinks the Reader of the Ass, that would eat of Nothing which had not paid the Tenth? Does he think, that the Animal ow'd his Piety and Discernment to Rabbinical Discipline? Or does he harden his Heart against the Credit and Lustre of Rabbinical Testimony? But the Rabbins are not alone in the Mention of the Parts and Piety of Animals. The Clergy of the Church of *Rome* have gone far beyond them upon the Matter. The Legends and Books of Devotion in that Church treat very largely concerning the great Discernment and Regard for Religion which have sometimes appear'd in Horses, Asses, Oxen, Sheep, Dogs, Cats and Pigs, and many other Animals. But these Things are but Trifles when compar'd with the Accounts we shall next cite from the Rabbins.

In the *Falkut Chadasch*, in the Part entitled *Abraham*, there is the following Relation. \* " At every Place, to which *Abraham* came, he planted a Tree; but not one that thrived till he came to the Land of *Israel*; where he planted one. By this Tree he tried the People. Over him that served the Lord the Tree stretch'd out its Branches; covering his Head, and making a Shade for him. But from him that follow'd Idolatry the Tree retir'd, drawing in its Branches. But *Abraham* would not let him go till he had converted him to the Worship of the True God."

In the *Bereschith rabba* at the Fifteenth † *Parascha*, likewise in the ‖ *Falkut Schimoni*, we are told,

\* *Fol.* 14. *Col.* 1. † *Fol.* 15. *Col.* 4. ‖ *Fol.* 102. *Col.* 4.

that the Trees convers'd with *Adam*. And in † *Avodath hakkodesch* 'tis said, that the Trees sung a Song, and prais'd God. This, perhaps, the Reader will poetically allow. But he will hardly do the Like to what we shall cite next. In *Zeror hammor*, in the *Parascha Schofetim* \* it is said, "Our Rabbins, of blessed Memory, say, that when a Tree is hewn down, its Voice is heard from one End of the World to the other." In the Treatise *Zeéna Ureena*, in the *Parascha Noah* † we are told, that the Raven, which *Noah* put out of the Ark, spoke to *Noah*, and reproach'd him; telling him, that he sent him (*the Raven*) out of the Ark, only that he (*Noah*) might have an Opportunity to caress his (*the Raven's*) Female. And this idle Fiction is found likewise in the Talmud-Treatise || *Sanhedrin*. And close by it, in that Treatise, there is recorded as foolish a Story concerning the Bird *Phoenix* speaking to *Noah*. In the *Falkut Chadasch*, in the Part entitled § *David*, there is an Account of a Conversation *David* had with a Frog.

But the Rabbins have got Hold of the Language of Stones: And no Wonder; for such Reasoners are indeed sufficient to make a Stone speak. Rabbi *Salomon Jarchi*, in his Exposition on the Five Books of *Moses*, ‡ upon the Words, *And he took of the Stones of that Place, and put them for his Pillows*, says, "The Stones began to quarrel with one another. One (*of the Stones*) said, upon me shall the Rightous lay his Head. Another said, He shall lay his Head upon me." But God made them all unite and become One Stone. And upon that Stone *Jacob* laid his Head.

In the *Falkut Chadasch*,\* and in the Treatise entitled

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† Vol. 4. Chap. 16. \* Fol. 141. Col. 3. † Fol. 6. Col. 4. || Fol. 108. Col. 2. § Fol. 65. Col. 3. ‡ Gen. 28. v. 11. \* Fol. 34. Col. 2.

*Othioth*, or *Ofios*, written by Rabbi *Akkiva*, \* likewise in the *Falkut Schimoni*, † on *Genesis*, 'tis said, that all the Letters of the Alphabet spoke to God, and had each begg'd, that it might be the First us'd in the Creation of the World. And in the Treatise *Othioth* || we are told, that God did speak as well to the Closed as to the Opened, and embraed them; and that both *Mem* and *Em* had sung before him. The *Falkut Schimoni* § informs us, that the Letter *Jod* spoke unto God. And in *Sanhedrin* ‡ we have the following very curious Passage this Way.

“ Our Rabbins teach, that he who reads one Verse  
 “ in the *Canticles*, and makes a Song of it; and he  
 “ who reads a Verse out of due Time in a House  
 “ where there is Feasting, brings great Misfortune  
 “ on the World. For the *Law* did upon a Time  
 “ put on Sack-cloth, and stood before the Holy and  
 “ Blessed God, and said, O Thou Lord of the  
 “ World, thy Children have made a Cittern of me,  
 “ on which the Heathens play and make Musick.  
 “ But he (*God*) made Answer, My Daughter, in  
 “ what shall they employ themselves (*or study*) when  
 “ they eat or drink? Then said the *Law*, O Thou  
 “ Lord of the World, when they have studied the  
 “ *Bible*, they should employ themselves in the *Law*  
 “ and the *Prophets*, and the *Hagiographa*. And  
 “ when they have learn'd the *Mischna*, they should  
 “ then employ themselves in the *Gemara*. “ In the  
 Treatise *Monorath bammaor*,\* in the Part entitled  
*Ner Schelischbi*, *Kelal schemmi*, *cbelek schelischbi*, there is  
 a Quotation from the Treatise *Medrasch Tarchuma*,  
 which informs us, that the *Law*, upon the Death of  
 Those who had studied therein, wept over them: And  
 that, upon a Time, the Talmud-Treatise *Chagiga*,

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\* *Fol.* 2, 3, 4. † *Fol.* 2. *Col.* 1. || *Fol.* 19. *Col.* 2, 3. § *Fol.* 31.  
*Col.* 1. ‡ *Fol.* 101. *Col.* 1. \* *Fol.* 54. *Col.* 2, 3.

on Occasion of the Death of a certain Woman, appear'd in the Form and Habit of a Woman, and wept and spoke to the People.

We shall now oblige the Reader with the Rabbinical Key, for the Unlocking of all Languages and Myſteries ; a Thing which, without Doubt, he will lay up as an invaluable Jewel. 'Tis given in a Treatiſe, entitled *Majan Hachochima* ; † which, ſay the Rabbins, was given by the Angel *Michael* to *Pali*, and by *Pali* to *Mofes*. This wonderful Key, is nothing more, ſays that Treatiſe, than “ Right-  
“ ly to underſtand the SCHEHAMMPHORASCH.  
“ Then (*the Treatiſe goes on*) ſhalt thou underſtand  
“ the Words of Men, the Words of Cattel, the  
“ Whiſtling of Birds, the Words of Beaſts, the  
“ Voices (*or Barkings*) of Dogs, the Language of  
“ Devils, the Language of miniſtring Angels, the  
“ Language of Date Trees, the Motion of the Sea,  
“ the Unity of Hearts, and the Murmuring of  
“ the Tongue ; nay, even the Thoughts of the  
“ Reins.

We now change the Scene, and entertain the Reader with the Rabbinical Accounts of Atchievements in Negromancy, or, as it is vulgarly call'd, the Black Art. The Rabbins are, or have been, if you will believe their own Accounts, great Dealers in Enchantments. And we do not apprehend the Reader will find much Difficulty in believing them, if he has any Thing of the Suſceptibility and Make of our ſelves : For, if he has, even theſe Translations, theſe Extracts from the Rabbinical Writings, theſe Specimens, or rather, ſhining Monuments of the Genius, Wit, and Learning of the Rabbins, muſt, by this Time, have brought him within an Ace of Enchantment.

In the *Talmud* Treatiſe, *Sanhedrin*, \* we have the following Account. “ The Rabba (this was the

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† Fol. 2 col. 2. \* Fol. 65. Col. 2.

“ drunken *Rabba*, as he is called, who murder’d  
 “ *Rabbi Sira*, as shall soon be related) did raise a  
 “ Man, and send him to *Rabbi Sira*. And when  
 “ he (*Rabbi Sira*) had spoke to the Man, and the  
 “ Man return’d him no Answer, he (*the Rabbi*)  
 “ said to him, Thou that art come hither art one of  
 “ the Fellows (that is, as *Rabbi Salomon* hath  
 “ explain’d it, one of the *Christians*) Return to  
 “ thy Dust ( that is, turn again to Dust, of which  
 “ thou wast made).” Then follows this Story :  
 “ The *Raf Channina*, and the *Raf Ofchaja* sat every  
 “ Evening of the Sabbath, and studied in the Book  
 “ *Jezira*; that is, the Book of the Creation :  
 “ And they created a Bullock, which was as large  
 “ as one of Three Years old : And they did eat  
 “ it.” This Book, *Jezira*, is regarded by the  
*Jews* with mighty Reverence, and a Sort of sacred  
 Horrour, as containing in it, according to their  
 Notions, the most secret and elevated Virtues and  
 Mysteries. The *Hebrew* Work, entitled *Cofri* \* as-  
 cribes the Composing of it to *Abraham*. But some  
 will have it, that it was written by *Rabbi Akkiva*.  
 The *Jews* call it *Sepher Jezira*, or, the *Book of the*  
*Creation*, and believe, that all Sorts of Negroman-  
 tick Operations, or, Enchantments, are to be per-  
 form’d by it. *Rabbi Napthali*, in his Treatise  
 entitled *Emeck hammelech*, in the Part entitled  
*Schaer schauschue hammelech*,† gives some Instructions  
 shewing how the *Jezira* is to be studied or used ; & how  
 the Letters of the Alphabet by the Help of which,  
 it seems, every Thing is done are to be marshall’d  
 or rang’d. It teaches likewise a Method for the  
 making a *Golem* ; i. e. a Dumb Man ; such a One  
 as was made by the drunken *Rabba* just mention’d :

\* N. 25.

† Fol. 10. Col. 3.

likewise,



likewise, a Method for making of a Calf, like to that which was made by the Rabbies *Channina* and *Oschaja*. In the *Treatise* entitled *Nischmath chajim*<sup>1</sup> we have the following Passage. “ In the *Jerusalem Talmud*, in the Seventeenth Chapter of the *Treatise Sanhedrin*, it is written, that the Rabbi *Jehoscha*, Son of *Chananja*, hath said, I can, by Means of the Book *Jezira*, transform Gourds and Melons into Stags and Roes.”

The *Nischmath chajim*, which was written by *Manasse ben Israel*<sup>2</sup> gives us the following Relation. “ Rabbi *Jannai* hath said, I went to the Market-Place of the City of *Zippore*; and there I saw an Enchanter, who took a Stone and threw it up high into the Air; and when the Stone came down, it was transform’d into a Calf. And when he, *Jannai*, was reason’d with about it, and told, that Rabbi *Elieser*, in the Name of Rabbi *Josi*, Son of *Simna*, hath said, that tho’ all Man-kind, from all the Parts of the Universe, were assembled together, yet would it be impossible for them to create (*so much as*) a Nit, and provide it with a living Soul; he answer’d, in the former Case it was possible: for the Enchanter called his Devil, which is set over Witchcraft; and which stole a Calf from a Cow, and brought it to him. Rabbi *Channina*, Son of Rabbi *Chananja*, hath said, I walked at *Zippore*, in the Place where the Gates shut. And I saw an Enchanter, who took a Stone and threw the same up; and it changed into a Calf. I went and told it to my Father; but he said to me, Hadst thou eaten thereof, thou mightest have believed it. But as it is certain, that thou didst not eat thereof, so be assured, it

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(1) Vol. 3. Fol. 136. Col. 2. (2) Fol. 136. Col. 2.

“ was, through the Power of the Devil, only a  
 “ semblance before thine Eyes.

Concerning *Jannai*, the Treatise *Sanhedrin* says, <sup>1</sup>  
 “ He came into an Inn, and said to them (*the Peo-*  
 “ *ple of the Inn*) give me some Water to drink.  
 “ But they brought him Water beaten up with  
 “ Flower (*a Composition*) called *Schethita*: And he  
 “ perceived, that the Lips of the Woman, who  
 “ brought it, did move. He also observed, that  
 “ She was an Enchantress. He therefore pour’d  
 “ a little of it out; and it turn’d to Scorpions.  
 “ Then said he to them, I have drank of your  
 “ Liquor; drink now, I pray thee, some of mine.  
 “ And when he had given the Woman to drink,  
 “ she was transform’d into an Afs: upon which he  
 “ seated himself, and rode to the Market-Place.  
 “ But there came one of her Companions, who,  
 “ as soon as she saw her, broake the Enchantment:  
 “ and there stood in the Market a Woman in-  
 “ stead of the Afs.” Rabbi *Salomon Jarchi*, re-  
 marking on this Account of *Jannai*, endeavours  
 to shew, that *Jannai* was not a *Rabbin*. “ We  
 “ read not, says he, that he is called Rabbi *Jannai*,  
 “ for he was no Man of Esteem, because he followed  
 “ Witchcraft.” But *Salomon Jarchi* had either not  
 perus’d the *Rabbinical* Writings, or he had forgot  
 himself, or was very unfair here. For in the Trea-  
 tise entitled *En Israel*; <sup>2</sup> in the Treatises *Sanhe-*  
*drin*, and *Sopherim*; <sup>3</sup> in *Halacha*, <sup>4</sup> and like-  
 wise in the *Nischmuth chajim* <sup>5</sup> of Rabbi *Ma-*  
*nasse ben Israel*, where this very Story is related,  
*Jannai* is called Rabbi, that is a *Talmudic* Teacher;  
 at the same Time that the *Jews* looked upon him

(1) *Fol.* 67. *Col.* 2.  
*Col.* 3. (4) *Chap.* 7.

(2) *Fol.* 124. *Col.* 2.  
 (5) *Fol.* 136. *Col.* 2.

(3) *Fol.* 13.

as a very great Conjuror. And the Treatise *Sanhedrin* says, that Rabbi *Elieser*, by Virtue of one Word which he pronounced, cover'd a whole Field with Gourds.

There are, in the *Maese* Book, several Accounts of Rabbinical Enchantments; one of which says, that Rabbi *Samuel*, \* by Virtue of a Name which he pronounced, caused a Lion, which was bigger than a Camel, to come before him; and that he laid upon his Back a Sack of Meal, which his Ass could not carry through the Water; and that then he seated himself upon the Sack, and made the Lion carry him Home; and that his Father rebuked him for This. The same Book tells us how this Rabbi *Samuel* serv'd Three Persons, who came from Foreign Countries, and were famous for their Skill in Necromancy. † The Rabbi desired, it seems, that these Persons, in Proof of their Skill, would dispatch a Devil, or use some other Necromantick Means to fetch a Book which he had lent to Rabbi *Jacob*, who dwelt in another City. Whereupon, one of them, for the Accomplishment of the Matter, having caus'd his Soul, says the Account, to come out of his Body; the Rabbi hinder'd its Entering the Body again, till they had all confess'd him to be their Superiour in Necromantick Skill. We are likewise informed, in the *Maese*-Book, ‡ that Rabbi *Elieser*, in the Space of a few Hours, pass'd from *Ratisbon* to *Maintz*.

The Rabbins set forth *Abraham* as the Prince or Father of Necromancy. In the Talmud-Treatise *Sanhedrin*, there is the following Explication of the Words, § *But unto the Sons of the Concubines, which Abraham had, Abraham gave Gifts.* ¶ “What is

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\* Chap. 162. † Chap. 6. ‡ Chap. 173. § Gen. 25. 6. ¶ Fol. 91. Col. 1

“ comprehended under the Word *Gifts*. Rabbi  
 “ *Jeremias*, Son of *Abba*, hath said, This teach-  
 “ eth us, that he gave them the *Names of Un-*  
 “ *cleanness*. But what is meant by the Names of  
 “ *Uncleanness*? Rabbi *Salomon Jarchi*, in his Ex-  
 “ plication of these Words, says, that the Word *Un-*  
 “ *cleanness* signifies *Sorcery* and the *Work of the*  
*Devil*.“ This Account of the Words is found in  
 many other Places. On the same Words the Trea-  
 tise *Zijoni* \* has the following Passage. “ Our Sages,  
 “ of Blessed Memory, say, that he (*Abraham*) gave  
 “ them Unclean Names, which they used in the  
 “ Defilement of their Bodies : And this was the  
 “ Wisdom of those who inhabited towards the East,  
 “ who were the Children of his (*Abraham's*) Concu-  
 “ bines : As it is said, † *And sent them away from*  
 “ *Isaac his Son (while he yet liv'd) Eastward, unto*  
 “ *the East Country*. Which sheweth the Power of  
 “ Those who live Eastward : As it is said || *Balak,*  
 “ *the King of Moab, hath brought me from Aram, out*  
 “ *of the Mountains of the East*. And he gave them  
 “ the exterior Strength of *Uncleanness*, which  
 “ consists in *Sorcery* and *Works of the Devil*.“ In  
 the *Nischmath chajim*, at the Beginning of the Twenty  
 ninth Chapter, § we have the following Passage.“  
 “ Our Sages, of Blessed Memory, explain that  
 “ Verse in *Genesis*, *But unto the Children of the*  
 “ *Concubines, which Abraham had, Abraham gave*  
 “ *Gifts*, thus : That he gave them the Names of  
 “ *Uncleanness* : And that our Father *Abraham* writ  
 “ a Treatise, wherein he laid down all the Parts of  
 “ *Sorcery*, with its Performance, and the Powers of  
 “ *Uncleanness* (that is, the Unclean Spirits) in their  
 “ proper Order ; as he did with Regard to Holy

\* *Fol. 20. Col. 2* † *Gen. 25. 6.* || *Numb. 23. 7.* § *Fol. 145<sup>r</sup>*  
*Col. 1.*

“ Things in the Book *Jezira*.” It will, we apprehend, be News to the greatest Part of the Christian World, to be told, that *Abraham* was a Necromancer, and the Source of the Necromantick Art in the Eastern Countries

Some *Rabbins*, particularly those who are *Cabalists*, look upon Necromantick Knowledge to be a necessary Qualification for a Seat in the *Sanbedrim*, or Grand Counsel and Court of Justice among the Ancient Jews. In the Treatise *Emeck Hammélech*, in the Part entitled \* *Scháar Kirjath árba*, there is the following Passage. “ Those in the *Sanbedrim* “ were obliged to know the Art of Sorcery, to the “ End they might judge, which was a real Deed, “ and which only a Semblance.” And in the Treatise entitled † *Juchasim*, ’tis said, “ The *Sanbedrim* “ had Need to understand the Art of Sorcery, that “ they may discern right for what Sorcery the Sorcerer is to be adjudg’d to Death. And *Rabbi Salomon Jarchi*, in his Explanation of those Words, says, “ When one, on whom Sentence had been passed, as an Enchanter or Wizzard, had caus’d the Light not to shine upon them (*the Judges, Members of the Sanbedrim*) they put in Use their Necromantick Arts, in order to destroy him.

The Treatise *Berachoth*, after saying, that the Devils are very numerous, delivers the following Method for Discovering them. || “ Let those who “ have a Mind to discover them, take clear Ashes, “ and pass them through a Sieve at his Bed-side. “ And in the Morning he will see (*on the Ashes*) the “ Tracings, as it were, of the Feet of Cocks. Let “ him, who desires to see them, take the After-burthen of a Black-Cat, which is of the First Litter

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\* Fol. 108. Col. 2.    † Fol. 17. Col. 1.    || Fol. 6. Col. 1.

“ of a Black-Cat, which was of the First Litter of  
 “ the Mother ; and having burnt the same in the  
 “ Fire, beat it to Powder, and put a little thereof  
 “ in his Eyes ; and then will he see them (*the De-*  
 “ *vils*) The Remainder of the Powder let him put  
 “ in an Iron-barrel, and seal it up with an Iron-Seal-  
 “ Ring, that the Devils may not steal it from him.”  
 Rabbi *Salomon* says, the Devils have no Power over  
 Sealed Things.

The Treatise *Pesachim* \* delivers the following  
 Instruction for one's Behaviour, in order to prevent  
 Mischief, when one happens to meet with a Company  
 of Witches. “ *Amemar* hath said, The Chief a-  
 “ mong the Witches told me, that when one meets  
 “ with them, one should utter the Words follow-  
 “ ing :—May warm Dung, in broken Pots, be thrust  
 “ between your Chaps, you ugly Witches you.  
 “ May the Hair, with which you perform your  
 “ Sorcery, be torn away. May the Wind disperse  
 “ the Crumbs of Bread wherewith you perform  
 “ your Sorceries. May the Wind blow away the  
 “ New-Saffron you hold in your Hands for the Prac-  
 “ tising of Sorceries” : And so on. There follows  
 Abundance more of such Stuff. And the Like may  
 be seen in the Treatise *Gittin*. †

The said Treatise *Pesachim* cautions against drink-  
 ing Water on *Sunday*- and *Wednesday* Nights, in the  
 following Manner. “ Our Rabbins teach, that a  
 “ Man should not drink Water either on the Night  
 “ of the Fourth Day (*of the Week, that is Wednesday*  
 “ *Night*) or on the Night of the Sabbath : And  
 “ that if he doth, his Blood is upon his Head (that  
 “ is himself is the Cause, that Mischiefs fall upon  
 “ him) because of the Danger. What Kind of Dan-

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\* Fol. 110. Col. 1. 2.

† Fol. 69. Col. 1.

ger ? The Evil Spirit. But when One is thirsty, what is One to do, that he may drink ? He shall pronounce over the Water the Seven Voices which David pronounc'd ; namely, \* *The Voice of the Lord is upon the Waters : The God of Glory thundereth : The Lord is upon many Waters. The Voice of the Lord is powerful : The Voice of the Lord is full of Majesty. The Voice of the Lord breaketh the Cedars ; yea, the Lord breaketh the Cedars of Lebanon. He maketh them also to skip like a Calf : Lebanon and Sirion like a young Unicorn. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the Wilderiness : The Lord shaketh the Wilderiness of Kadesh. The Voice of the Lord maketh the Hinds to calve, and discovereth the Forests : And in his Temple doth every one speak of his Glory.* When this is not to be done, let him say thus : *Lul Schafan anigron agordefon* (which Rabbi Salomon says, are Necromantic Words) I sit between the Stars. I walk between lean and fat (*People*). And when This is not to be done, let him, if Any body be with him, go up to the Party, and say, Thou, N. N. Son of N. N. I thirst after Water : And then let him drink. When This cannot be done, let him knock, with a Cover, against a Vessel, and then drink. Cannot this be done ? Then let him throw Something into the Water, and afterwards drink. Then comes the following Passage. " Our Rabbin's teach, that a Man should drink no Water in the Night-Time, neither Water of the River, nor that of the Sea (Pools or Ditches) For if he drinks, his Blood is upon his Head, by Reason of the Danger. What Kind of Danger ? The Danger

\* Pf. 29. from v. 3. to v. 9.

“ of Blindness (or of *Schafriri*, the Angel of Blind-  
 “ ness). But when Thirst is present, what is  
 “ to be done? If Any one is present, the Party  
 “ shall say to him, Thou N. N. Son of N. N. I  
 “ thirst after Water. But if No one be present, then  
 “ let the Party say thus to himself. Thou N. N.  
 “ my Mother hath said to me, beware of *Schafriri*  
 “ *friri riri ri*. I thirst for Water in white Cups.”  
 These Lessons, with some Variations, are found in  
 the Treatise entitled *Avoda fara* \*; where Rabbi Sa-  
 lomon Jarchi, explaining them, says, that *Schafriri*  
 is the Name of that Devil which presides over the  
 Plague of Blindness; and that he is driven away by  
 pronouncing his Name in the above-mention’d Man-  
 ner.

The Talmud-Treatise † *Sanhedrin* delivers the  
 following Instruction, shewing how to behave when  
 One is struck with Fear, or frighten’d, and the  
 Cause is invisible. “ When One is struck with  
 “ Fear, and sees not the Cause, but one’s Spi-  
 “ rit (or Mind) doth perceive it, How is One to  
 “ behave? Let him leap Four Ells from his Place,  
 “ and pronounce these Words, || Hear, O Israel,  
 “ the Lord our God is one Lord. But if he standeth  
 “ on a Place that is unclean, then let him say, *The*  
 “ *Goat in the Barn is fatter than I am*”. This is  
 “ likewise found in the Treatise § *En Israel*, and  
 “ in *Megilla* \*\*.

The Treatise *Pesachim* gives us the following Pas-  
 sage. ||| “ Stand not before an Ox which is coming  
 “ out of the Pool; for the Devil danceth between  
 “ his Horns”. The same Treatise likewise says,  
 “ Stand not naked before a Candle; for we learn,

\* Fol. 12. Col. 2. † Fol. 94. Col. 1, || Deut. 6. 4.  
 § Fol. 131. Col. 1. \*\* Chap. 1. ||| Fol. 12 Col. 2.

“ that



“ that He, who stands naked before a Candle, will  
 “ be visited with a Consumption: And He who  
 “ enjoys his Wife by the Light of a Candle, will  
 “ beget Children that shall be subject to Consump-  
 “ tions.

In the *Falkut Chadasch*, in the Part entitled *Cholà*,  
 from the Treatise *Nedarim*, <sup>1</sup> there is the following  
 Instruction for our Government at a Visit of the Sick,  
 “ The Holy and Blessed God is present o’er the  
 “ Bed of a Sick Person. Wherefore, He who goeth  
 “ in to visit the Sick, should not seat himself upon  
 “ a high Place, but upon the Ground. Rabbi Sa-  
 “ lomon Jarchi says, explaining this Passage, that  
 “ some say, this is the proper Meaning, that when  
 “ the Sick doth lie upon the Ground, then shall he  
 “ who visits him, not sit upon a Stool, that he may  
 “ not be higher than God. But when the Sick  
 “ lyes on a Bed-stead, then is not the Visiter to be  
 “ hinder’d from sitting in a Chair. ”

In a little *Hebrew* Manuscript-Treatise, we have  
 seen, entitled *Segulloth ukemeóth mimmálach Rasiel*,  
 there is a Receipt for Strengthening the Memory.  
 ’Tis couch’d in the following Manner: “ Let Every  
 “ one, who desires he may not forget what he has  
 “ learn’d, say, before he eats, or when he is presen-  
 “ ted with a Cup of Wine or other Liquor, the  
 “ following Verses: <sup>2</sup> *There is a Spirit in Man,*  
 “ *and the Inspiration of the Almighty giveth them Un-*  
 “ *derstanding.* <sup>3</sup> *The Preparations of the Heart in*  
 “ *Man, and the Answer of the Tongue is from the*  
 “ *Lord.* <sup>4</sup> *Cast me not away from thy Presence, and*  
 “ *take not thy Holy Spirit from me.* <sup>5</sup> *Lord, in Trou-*  
 “ *ble have they visited thee: They pour’d out a Prayer*

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(1) Fol. 13. Col 1. (2) Job 32. 8. (3) Prov. 16. 1. (4) Ps.  
 51. 11. (5) If. 26. 16.

“ when thy Chastening was upon them. <sup>1</sup> Create in  
 “ me a clean Heart, O God; and renew a right Spirit  
 “ within me. <sup>2</sup> The Lord hath given me the Tongue  
 “ of the Learned, that I should know how to speak a  
 “ Word in Season to him that is weary : He wakeneth  
 “ Morning by Morning ; he wakeneth my Ear to hear  
 “ as the Learned. The Lord hath opened my Ear,  
 “ and I was not rebellious ; neither turned I my  
 “ Back. <sup>3</sup> The Spirit of the Lord spake by me, and his  
 “ Word was in my Tongue. And when he hath utter’d  
 “ these Words, let him pronounce the following  
 “ Prayer : Let it please Thee, O God of *Abraham*,  
 “ *Isaac* and *Israel*, to open unto me thy Law ; and,  
 “ in the Name of *Patchiels*, *Raphaels* and *Chusiels*,  
 “ illuminate my Eyes and my Heart ; that they may  
 “ open my Heart ; that, throughout all the Days  
 “ of my Life, I may forget Nothing which I have  
 “ learn’d, and thou hast commanded me to learn ;  
 “ that it may cleave to me ; and that I may daily  
 “ learn and never forget the Words of thy Com-  
 “ mandments. Amen. Blessed be God for ever.  
 “ Amen. Amen”. Then follows this Note : “ There  
 “ are Some who, on the Evening of the First Day  
 “ of the Month of *May*, fast, and inscribe those  
 “ Verses upon an Egg, or upon a Cake that is well  
 “ kneaded with Honey, and eat the said Cake or  
 “ Egg, before they eat any other Food (*that*  
 “ *Evening*).

Being at the Close of our Collections from the  
*Rabbinical Writings*, with Relation to Sorceries, Con-  
 jurations, or Enchantments, and the Credit those  
 Præternatural Operations were in among the *Jews*  
 in Ages past, we have chosen to deliver here the  
 State of that Credit among the *Jews* of modern

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(1) Ps. 51. 10. (2) Is. 50, 4, 5. (3) 2 Sam. 23. 2.

Times, together with some Account of the *Cabala*, a famous Art among that People, by which the *Adepti* therein pretend to reach the Knowledge of all Myſteries, and to accompliſh very wonderful Matters, which are not to be effected by the Laws or Powers of Nature. The Vulgar, or Illiterate, among the *Jews*, who, like the Vulgar among every other People, have a mighty Knack at believing and wondering, entertain no Manner of Doubt concerning the Truth or Lawfulneſs of thoſe Enchantments or Sorceries which are recorded to have been atchiev'd by their Ancient Sages. They believe thoſe Wonders to have been effected by a profound Skill in the *Cabala*; that is to ſay, That Part of the *Cabala* which is directed to, or teacheth ſuch Operations. But the *Jews* of Worth and Figure, among whom, it muſt be own'd, that much uſeful and polite Learning hath been cultivated of late Years, either reject the *Talmudical* Accounts of Sorceries and Enchantments as incredible, or look upon thoſe Enchantments to have been accompliſh'd by the Intervention of the Devil. And it muſt be confeſs'd, that this Judgment or Infidelity of the learned and diſcerning *Jews* upon theſe *Talmudical* Matters, does not hurt the Credit which they are required fairly to pay to the *Oral Law*, as ſuch; ſince, in the Firſt Place, the *Oral Law*, which, according to the Declarations of the *Rabbins* themſelves, as well as the Import of the Title, was not intended to be put in Writing, is pleaded by the *Rabbins* only as a Gloſs or Explication of the *Law Written*; and the *Law-Written*, that is, what we find deliver'd by the Pen of *Moses*, thunders forth the Wrath of God,\* and denounces Death upon Sorcerers and Enchanters:

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\* *Lev 24 and elſewhere in the Law of Moſes,*

And since, in the next Place, Nothing is more probable, than that the *Oral Law*, when it was committed to Writing, as it was not, according to the Accounts of the *Jews* themselves, till after a Run of many Ages, and several Dispersions ; and as it was then likewise, according to their own Accounts, compil'd from the Works and the Traditions of various Hands, of various Understandings without Doubt, and of various Intelligence, or Information ; Nothing is more probable, we say, upon these Premises, than that the *Oral Law*, when it was committed to Writing, should be adulterated and corrupted with the Inventions and the Dreams of weak and designing Men.

We shall now give some Account of the *Cabala*. The Word *Cabala*, which is *Hebrew*, signifies *Admission* or *Initiation*. The *Jews* appropriate this Word to the Knowledge or Comprehension of the Mysteries of the *Oral Law* ; and accordingly the *Connoisseurs* in that *Law* are, in our Idiom, call'd *Cabalists*. In the *Oral Law*, the *Jews* say, are many Matters and Phrases, which are extremely mysterious, and, without the Exercise of the *Cabala*, utterly unintelligible. The *Cabalists* are extremely rever'd by the *Jews*, as Persons of stupendous Wisdom and Discernment ; and are consider'd, with Relation to the bare Students in the *Bible*, or what we call the *Old Testament*, as Physicians, in these modern Times, are with Respect to Apothecaries. The *Cabalists* alone, say they, have the Skill to prescribe, or explain, upon the Word or Letter of the *Written Law*, while the Students in that *Law* are employ'd in making up or administering the Remedy. Among the Vulgar, or the Illiterate among the *Jews*, the *Cabalists* obtain such Esteem and Authority, that if they were to tell 'em, White was Black, or the Right Hand the Left,

Left, they would meet with Belief without any Hesitation.

Of the *Cabala*, as it relates to the Explication of the pretended mysterious Parts of the *Written Law*, we find little or no Mention among the Fathers of the Christian Church. *Hieron* is the only Father, perhaps, that deserves to be mention'd upon it; and he only hints at a Tradition concerning it. *Picus*, Count of *Mirandola*, was the First among the Christians, who publish'd any intelligible Account of the *Cabala* in this View. After him *Galatinus* and others appear'd upon the Subject; giving an Account of Three different Species or Divisions of it. The Account deliver'd by *Picas*, relating to the mysterious or prophetick Parts of the *Old Testament*, and which he delivers as the Sense of the *Jewish* Sages before the Birth of *Christ*, is much the same with the Method of explaining the mysterious or prophetick Parts of the *Old Testament*, which obtains at this Day among *Christian* Writers.

This Species or Branch of the *Cabala*, relating to the mysterious Parts of the *Written Law*, *Moses* is said by the *Jews* to have receiv'd from God on Mount *Sinai*; and to have deliver'd it to *Joshua*: and *Joshua*, they say, deliver'd it to the Seventy Two Elders; and they to the Prophets; and from them it pass'd to *Esdras* and the great Synagogue; from whom it has been deliver'd down, through the Hands of the *Rabbins*, to the present Day. To this Branch of the *Cabala* some refer the 46th and the 47th v. of the 14th Chap. of the Second Book of *Esdras*; which say, *But keep the Seventy last (Books) that thou mayest deliver them only to such as be wise among the People: For in them is the Spring of Understanding, the Fountain of Wisdom, and the Stream of Knowledge.* We are inform'd, that the ancient *Jews* had a mighty Opinion, that by Means of this Species of the

*Cabala*, many Secrets might be discover'd with Relation to the Coming of the *Messias* and his Kingdom: And 'tis certain enough, that the *Cabalists* themselves refer this Branch of their Mysteries principally to the *Messias* and his Kingdom.

The Second Species or Branch of the *Cabala* is call'd *Practical*, the First, of which we have given some Account, being to be called *Speculative*. But this particular Branch of the *Cabala*, being principally referr'd to Sorcery and Enchantments, is now-a-days, whatever it was formerly, in great Disesteem, not to say Abhorrence, among the Learned and Discerning *Jews*. This Branch of the Art is chiefly perform'd by transposing the original Letters or Characters, in which the *Law*, or the *Old Testament* is written. By this Secret of Transposing the Original Writing- Characters, the *Adepti* in the Art pretend, as hath been said already, to reach the Knowledge of all Mysteries, and to accomplish very wonderful Matters, which are not to be effected by the Laws or Powers of Nature. We will entertain the Reader with the Relation of a *Cabalistical* Miracle or Two, which we have met with upon *Rabbinical* Record. Rabbi *Moses ben Nachman* says, That a certain Man, a *Jew*, being sentenc'd to be burnt alive for Adultery, contriv'd, by Means of his Skill in this Part of the *Cabala*, that the Executioners of Justice mistook a Horse for him, and burnt the Horse in his Stead; and that by this Means he escaped. The same Rabbi relates concerning himself, that being at *Barcelona*, he did there, in the Presence of the King, by Means of some secret Virtue or Power in the Name *JEHOVA*, of which Secret he was Master, launch a Ship, which lay fast on the Dry Land, into the Sea, after the Shipwrights had done their Utmost upon the Work to no Effect, and abandon'd it as impracticable. And  
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it is greatly worthy of Remark, that the *Jews* deny not, that our Saviour wrought many Miracles; but they will needs have it, that he wrought them by Means of his Skill in the secret magic Powers in the Name *JEHOVA*.

The Third Branch of this mysterious Science, and in which to this Day the *Jews* busy themselves most, and is properly call'd the *Cabala*, regards the Figures, Characters, Joinings, Points, Accents, Abbreviations and Sounds of Words. The *Adepti* upon this Branch of the *Cabala*, conceal the Keys or Secrets of it with more than ordinary Care, as it is judg'd to lead to the Knowledge or Comprehension of the noblest and most sublime Mysteries. *Elias Levita*, the most learned *Jew* of his Time, avers, that it is not in his Power fully to set forth the Worth and Excellence of this Part of the Science; and laments, that, by Reason of his many Impurities by Sin, he had not been able to attain to the Knowledge of it; which he calls the Wisdom of the Saints. Rabbi *Bechari bar Asbar*, an eminent Writer among the *Jews*, and who passes among them for an Author who was greatly skill'd in this Province of the Cabalistical Art, presses it with Vehemence upon his Readers, that, in Case they shall discover any Mysteries this Way, they would not prophane them by making them common. But this Province of the *Cabala* consists of several Parts; of which we shall give some Account.

The First is call'd, from the *Greek*, *Gematria*; and regards the Counting or reckoning numerically the Letters or Characters, of which Words are composed; every *Hebrew* Letter, like the Letters of the *Greek* Alphabet, having a certain Value in Numeration. And from different Words, which by Transposition of Letters, make up the same Number of Units, the *Adepti* this Way pretend to disco-

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ver great Myſteries. In the Rabbinical Writings we meet with ſeveral Examples upon this Branch of Art ; One or Two of which we ſhall lay before the Reader.

'Tis ſaid in *Zach.* 3. 8. *I will bring forth my Servant: the BRANCH.* This Paſſage is thought by Some to be meant of the MESSIAS; becauſe, among other Names aſſign'd in the *Talmud* to the MESSIAS, *Menachem* (i. e. *Comforter*) is one; and the Letters of the Word *t' Semach*, ſignifying *Branch*, which is in the Original of this Text from *Zachary*, and the Letters of the Word *Menachem*, do alike, by Tranſpoſition of Letters, make up the Number 138.

Under this Head of Enquiry Some rank the Myſteries, which, they pretend, are to be gather'd from the Structure and Dimensions of *Noah's Ark*, the Temple, and other Buildings or Pieces of Workmanſhip, of the Dimensions of which we have any Account in the Old Teſtament. Of this Method of performing Cabaliſtical Feats, we ſhall give the Reader a Rabbinical Example upon the Dimensions of the Ark. 'Tis ſaid in *Genesis* 6. 15. *The Length of the Ark ſhall be three Hundred Cubits; the Breadth of it Fifty Cubits; and the Height of it Thirty Cubits.* The *Cabalists* divide the Length by the Height; and get 10 for the Quotient; which Number answers to the Letter JOD. To this Letter they join the Letter SCHIN, which answers to 300, = to the Length. Then, by dividing the Length by the Breadth, they get the Letter VAU, which answers to the Quotient 6. And of thoſe Letters, ſo gain'd, they compoſe the Word ISHAU, which ſignifies *Vanity*; and apply it in Contempt, to our Saviour, in Oppoſition to the Name JASCHAU, ſignifying *Salvation*, which is juſtly aſſign'd him.

Another Part of the Cabaliſtical Province we are now upon, is call'd *Notaricon*; and regards the Col-  
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lecting or Joining of Words, the initial or the final Letters of which compose the Word from which the Collection is drawn. The Rabbins, from the Words *Gen. 1. 1. In the Beginning*, by this Method of collecting the Initials or Finals of Words from the Letters of other Words, make out the following Sentence: *In the Beginning God did see, that the Israelites would accept of the Law.*

A Third Part, in this Province of the *Cabala*, regards the framing of one Word out of another, by transposing or changing the Places of the Letters. And there are several other Methods of Operation in this and other Parts of the Science; but we shall not open them, because the Reader, we judge, is fully satisfied with what we have shewn him upon those Matters.

We shall now lay before the Reader some Account of the Origin and Progress of this mysterious Science. For our own Notions concerning the Rise of the *Cabala*, we cannot fall in with the Assertions of the Rabbins, that such Matters of Art or Skill as those Gentlemen comprehend under that Name, were, in any Measure, either a Revelation from God, or the Product of any Genius in the First Ages of the World. We know not how to reason our selves into any Thing like an Opinion, that this Science (if it merits that Name) was taught by or known to either the Patriarchs or the Prophets. That some Mysteries are here and there couch'd under the Letter of the Old Testament, and that the Discovery of those Mysteries requires some Learning and a very pure and discerning Spirit, is a Matter which may be very true, and is generally allow'd among Christians to be so. But a Christian, we conceive, must renounce both his Reason and his Faith, before he can entertain a Notion, that an Art which carries so extravagant an Air as does the *Cabala*, and which is, in a great Measure, directed to præternatural, unjust, & ridiculous Purposes, was

was either a Discovery from Heaven, or the Invention or Study of either the Patriarchs or the Prophets.

While the *Cabala* is confined to the Discovery of the Mysteries which may be couch'd under the Letter of the Old Testament, or under the pure *Oral- or Traditional Law* of the *Jews*, if any such Thing was deliver'd either by the Patriarchs or by *Moses*, something considerable, perhaps, as we have intimated above, may be allow'd in Favour of it, even upon the Basis of Christianity. The Sages among the ancient *Jews* might, perhaps, be of Opinion, as some aver they were, that the Destiny of their Nation, the Coming of the *Messias*, and many sublime Truths, with Relation to both this World and the next, were thus mysteriously recorded. And so far, 'tis likely, but, we judge, no farther, may be admitted the Account the Learned *Cunæus* gives of the *Cabala*, where he delivers it as his Opinion, that this mysterious Science was in Being in the Infancy of the *Hebrew Republick*; and that the Keys of it were only or chiefly possess'd by the *Sanhedrim*, or Grand Council, for the Affairs of both Religion and Government. And to the Science or Mystery, limited after this or some such Manner, are, 'tis very probable referr'd the Words of *Esdra*s, which we have in Part cited already - - *Then shalt thou declare some Things openly unto the perfect Man; and some Things shalt thou shew secretly to the Wise. The first (Book) that thou hast written, publish openly, that the Worthy and Unworthy may read it. But keep the Seventy last (Books) that thou mayest give them to the Wise among the People.* These and some other Things may be urged in Favour of the *Cabala* under the abovemention'd Limitations. But the Art in all its Latitude, or as it is directed to præternatural, unjust, or ridiculous Purposes, can be no other than the Product of the Folly and Enthusiasm of the Rabbins.



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## N U M B. III.

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**W**E shall now lay before the Reader the Account the *Rabbins* themselves give of the Origin and Progress of the *Cabala*; together with the Radix or First Elements thereof, which lie in the *Hebrew* Alphabet. Thus then say the *Rabbins*:

When *Adam*, the First created of all Mankind, had unhappily, and contrary to the Command of God, eaten of the Forbidden Fruit, and thereby involved himself and all his Posterity in Ruin, there was no Being that could atone for his Transgression, and restore Mankind to Communion with God, but he who resembled the Most High. And as this was Matter of Despair to all Mankind, some new Instance of the Goodness of God became necessary, in order to keep up, as by a Cordial, the Spirits of Men, and preserve them from the Rage of that deadly Passion. Wherefore God, the All-sufficient Creator, to the End he might not appear to be irreconcilable to Man, his fallen Creature, and to have left him without Hope of a Remedy, implanted in his Breast a certain Trust or Confidence, that a Time would come when that great Transgression, that original Taint or Stain, which is daily encreasing, should be wash'd away and forgiven, and Man be redeem'd, by One who should be like him in Form. But the Understanding of Man being too feeble to ascend to the Height of this Mystery, God sent in to the World his Angel, by Means of whose In-

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struction, Man might fully discern his future Restoration. This the *Cabalists* strenuously maintain; adding, that the Patriarchs had each an Angel, which constantly attended him as his Familiar and Instructor. “Our Fathers, say they, had certainly  
 “Instructors. The Angel *Raziel* was the In-  
 “structor of *Adam*; the Angel *Jophiel*, of *Sem*;  
 “*Tzachiel*, of *Abraham*; *Raphael*, of *Isaac*; *Po-*  
 “*liel*, of *Jacob*; *Metatron*, of *Moses*; *Michael*,  
 “of *David*; ” and so on. *Raziel* being set over *Adam* as his Instructor, explain’d to him the Means by which the Remission of Sin, the Reconciliation of God, and the Redemption of Man, would be effected; and shew’d him, that the Word of God would be delivered, from Time to Time, in Types and Figures. According to This, the *Cabalists* deliver the following allegorical Account. “God,  
 “say they, having created the Universe, and  
 “finish’d the Heavens, left a great Void, or emp-  
 “ty Place, towards the North. At this the Sons  
 “of God marvelled, and said, O Lord, why hast  
 “thou left, in the North Part of thy Creation, a  
 “Void so great and unseemly? And why dost  
 “thou not embellish with Stars that Part, as thou  
 “hast done the other Parts of the Heavens? And  
 “God answer’d, that Chasm shall not be filled up  
 “’till he cometh who is equal to me; He shall  
 “fill up that Chasm, and give it the Lustre which  
 “it now wanteth.” The Explanation of this is, that by the Starry Part of the Heavens, is signified the Angels which abide in Glory; and by the Void or Chasm in the North, is meant the Fall of *Lucifer* and his Angels; that chief Apostate having said, *I will take my Rest in the North, and be like the Most High*; from which Part, say they, he was hurl’d down the Abyss; and, descending as far as this, then new created, Earth, he made up to *Adam*, and, by  
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the Means of *Eve*, betray'd him to that Sin which was the Fall of Man. After which, say the *Cabalists*, the Angel *Raziel*, seeing *Adam* overwhelm'd with Grief, comforted him with these Words, " Sigh not too much ; nor give thy self up to Despair ; for of thy Seed, shall be born a Man meek and righteous, whose Name shall be *Jehova*. He shall stretch forth his Hand, and take of the Tree of Life ; the Fruit of which is no other than the Hope of Salvation. " By these Words, say they, *Adam* was strengthen'd ; and, through his Reliance on the Promise, became, as it were anew, so enflamed with to Love his Creator, that he found Grace and Divine Mercy. And this First Message, or Intelligence, concerning the Restoration of Man, they call the First or Chief *Cabala* ; the First and most Sacred Revelation ; on which all the other Parts of the *Cabalistical* Mystery depend. But all Revelations, when they are first made, appearing to be obscure, so, say they, *Adam*, on the First Imprssion he had concerning the Restoration of Mankind by the Means of some illustrious Person, not knowing who it was to be, at Length began to persuade himself, that he himself was to be the Man. And the *Cabalists* affirm roundly, that this was the Occasion on which a Young Ox was first sacrific'd to God ; and that *Adam* made this Offering as a Symbol of his Faith in the expected Strength. *Adam* afterwards understanding, that he was not to be the Person, but One of his Seed, and discovering the Matter to his Wife *Eve*, she imagin'd, that *Cain*, whom she had then conceiv'd, was to be the Saviour of the World : And, upon this Persuasion, as soon as he was born, she brake forth into Joy, saying, *I have gotten a Man, Jehovah*, or with Four Letters. But *Cain* proving very wicked, they judg'd, that *Abel* was to be the Man. And when

*Abel* was slain, they transferr'd their Hope of the Accomplishment of the Promise to *Seth*. And, after *Seth*, the Hope rested on *Enos*; when, as holy Writ informs us, Men began to call upon the Name of the Lord. After the Days of *Enos*, the Hope was fixed on *Enoch*. After the Translation of whom, the Promise being handed down from one Generation to another, the Hope of its Accomplishment next rested on *Noah*, as a Man who, by his Righteousness, promis'd fair for the Restoration of what was lost in *Adam*. But when, after the Flood, *Noah* was overcome with Wine, the Hope was transferr'd to his Son *Sem*; from whom it passed to *Abraham*; and from *Abraham* to *Isaac*; and from *Isaac* to *Jacob*; and from *Jacob* to *Moses*; who, 'twas thought, on Account of his strange Preservation in the Ark of Bull-Rushes; his conversing with God; the Wonders he perform'd, when he led the Children of *Israel* out of *Egypt*; the Promulgation of the Law, and other Matters, was destin'd to be the Restorer of Mankind. But the Angel *Metatron* declaring him not to be so, the Hope rested next upon *David*; and, after him, upon *Solomon*; who, on Account of his Building the Temple, was the Hope of all the People. From him the Expectation was transferr'd to *Joachim* the King. At the Assembly of the Prophets, it passed to *Josiah*; and from *Jesiah*, it pass'd on to *Malachy*. After the Prophets, the Hope of the *Messias*, together with the whole Mystery, or Intelligence, and the Practice of the *Cabala*, which was principally directed to the eternal Redemption by the *Messiah*, was transferr'd to the Sages, and Learned in the Law, and the Seventy Elders of the People; that is, the *Sanhedrim*, or Great Council: And, in Pursuance, it was receiv'd by *Esdra*s; who deliver'd it to *Simeon*, the High Priest, and Chief of the Synagogue. From whom

it passed to his Disciple *Antigonus* and his Associates ; among whom were *Zadock* and *Bethus* the Founders of the *Saducees* and *Bethusians* : As may seen in the Treatise *Aleozer*, written by *Judas Levita*. From them it passed to *Joseph*, the Son of *Joëzer*, and *Joseph*, the Son of *Johannan*, who deliver'd them unto *Nitæus Arbolenfis*, and *Jesus*, the Son of *Barabbiæ*. And from them it was handed to *Tibæus*, and *Simon* the Son of *Satæ*. Of the last, *Josephus* makes Mention in his History of the *Jewish Antiquities*. The *Cabalistical Mysteries* were afterwards in the Possession of *Samaja* and *Abtalion* ; from whom they passed to *Hillel* and *Samai* ; and from them they were receiv'd by Rabbi *Jonathan ben Zachai*, who had Five Disciples ; namely, *Eliezer*, the Son of *Hierkani* ; *Joshua*, the Son of *Hannaniæ* ; *Joseph Cohen* ; *Eleazer*, the Son of *Arach* ; and *Simeon*, the Righteous, the Son of *Nathanaël*. This was that *Simeon* who had the Happiness to take the Child *Jesus* in his Arms. From them they passed to his Son, *Juda Nagid*, call'd the *Holy Master* ; who was succeeded, in the Possession, by his Son *Gamaliel*. These were succeeded by other Principal *Cabalists* ; namely, *Hanania*, the Son of *Arufius* ; *Abba Saul* ; *Acabia*, the Son of *Mababelel* ; *Hanania*, the High Priest ; *Hanina*, the Son of *Tbradion* ; *Nechomia*, the Son of *Haccana* ; *Helaphta* ; *Janni* the Son of *Duschai* ; *Hanina*, the Son of *Dusa* ; *Dosa*, the Son of *Harbina* ; Rabbi *Akkiva*, (who is said to have been the Author of the magic Treatise *Jezira*) ; *Eleazer*, the Son of *Hazariæ* ; *Eleazer Hasma* ; Rabbi *Levita* ; Rabbi *Jonathan*, the Son of *Barco* ; another *Simeon* ; *Zadock* ; *Josa* ; *Ismael* ; Rabbi *Meir* ; and a vast Number more, which it would be very tedious to name. All of whom, some before, and some since the Birth of *Christ*, have, in their Writings,

Writings, in noble Expressions, as they themselves pretend, set forth the Mystical Notices of the *Cabala* concerning the *Messias*, or Saviour of the World; Matters with which the Rabbinical Writings abound; particularly, the Treatises, *Pikavoth*, *Bava batbra*, *Seder Hakalah*, and *Seder Nighlam*.

We shall now lay before the Reader some Account of the *Radix*, or First Elements, of the *Cabala*. The *Radix* of this mysterious Science is the *Hebrew-Alphabet*; which the *Cabalists* divide into Three Portions; annexing to each Portion a peculiar Province of the *Cabala*. These Three Provinces of their Mysteries are referr'd, One to the *Angelic World*, or the several Orders of Angels or pure intellectual Beings in Heaven; Another to the *Starry World*; and the Third to the *Elementary World*; for after this Manner the *Cabalists* divide the Universe. The Letters from *Aleph* to *Jod*, inclusive, are Symbols, say they, of the Orders of Angels, stil'd, by their Sages, Incorporeal Beings, and pure Intellects, free from all Matter, and flowing immediately from, or being the purest and most sublime Effect of, the Power of God. The Letters from *Capb* to *Tzade*, likewise inclusive, represent the Orders of the Heavens, or the *Starry World*; which the *Cabalists* place under the Influence or Government of the Angels; and sometimes call the World of *Rounds* or *Circles*. The remaining Letters, up to the Letter *Thau*, are referr'd to the Four Elements, or Prime Species of Matter, and to all their various Forms and Combinations; which Elements, say the *Cabalists*, have Influence or Dominion over Sense and Life; and are themselves under the Influence or Direction of the Angels and the *Cœlestial Circles*, or *Starry World*. The Radical Cabalistical References of each Letter in the *Hebrew-*



brew-Alphabet the *Cabalists* set forth in the following Manner.

I. The Letter *Aleph* (*Doctrine*) denotes, among the *Cabalists*, the Holy Name *Hu*, assign'd to the Inaccessible Light of the Divine Being, who is signified by the Word *Ensuph*, i. e. *Infinite*. It is referr'd to the First *Sephiroth* or-Number; call'd *Kether*, i. e. *Crown*, as being the Symbol of the most sublime and perfect Beings; that is to say, those Angels which are upheld through the Prime Influence, or the Prime Favour, or Goodness of God, and are call'd *Hajoth hakodesch*, i. e. Holy Animals. By these the *Cabalists* mean the *Seraphims*.

II. The Letter *Beth* (*House*) denotes the Holy Name *Ehie*, assign'd to the Wisdom of God; and signifying likewise a Being, from which all other Beings are deriv'd. It is referr'd to the Second *Sephira*, call'd *Chochma*, i. e. *Wisdom*; which is annex'd to the Order of Angels, call'd *Ophanim*, i. e. *Wheels*, which is the Order of *Cherubims*; who were deriv'd from the Power of God, through, and next after, the Intelligences above-mention'd; that is to say, the *Seraphims*; and, from them, descend (*influentially*) into the Terrestrial Beings.

III. *Gimel* (*Restoring, or Rewarding*) denotes the Holy Name *Asch*, signifying the *Fire of Love*, or the *Holy Spirit*, and is referr'd to the Third *Sephira* or Number, call'd *Binah*, i. e. *Prudence*; representing an Order of Angels, call'd *Aralim*, i. e. *Great, Valiant, Angels of Might*; who make up the Third Class of Intelligences, or intellectual Beings, flowing from the Divine Goodness; and who are illumin'd by the Power of God, through the Second Class, or Order (i. e. the *Cherubims*) and descend therewith (*influentially*) to the lowermost Beings.

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The Angels of this Order are taken to be the same with the Angels which are call'd *Thrones*.

IV. *Dalet* (a Gate) denotes the Holy Name *Ell*; and is referr'd to the Fourth *Sephira* or Number, call'd *Chesed*, i. e. *Grace*, or *Mercy*; which is appropriated to the *Maschemalim*, an Order of Angels which is taken to be the same with That call'd *Dominions*; and which flows, from the Power of God, through the Third Order of Intelligences, (i. e. *the Aralim*) and, with it, descends influentially on the Beings below.

V. *He* (*Behold*) denotes the Holy Name *Elohim*, and the Fifth *Sephira*, call'd *Pashad*; which denotes *Severity*, *Judgement*, *Awe*, *the Left Side*, or *the Sword of God*. This *Sephira* is assign'd, by some *Hebrews*, to the *Seraphims*; but by others, more reasonably, to the Order of Angels call'd *Gnaz* (*Strength*) which flows from the Power of God, through the fourth Class of Intelligences, and, with it, sends down its Influence to inferiour Beings.

VI. *Vau* (a Hook) denotes the Mysteries of the Holy Name *Eloab*; and is referr'd to the Fifth *Sephira*, which is call'd *Tiphereth*, denoting *Beauty*, *Ornament*, and the *Upper Cælestial Sun*; and representing the *Melachim*, or Order of Angels call'd *Powers*; which are derived from the Power of God, through the Fifth Order of Intelligences, and send, with that Order, their Influence down to inferiour Creatures.

VII. *Sajin* (*Armeur*) denotes the Name *Zebaot*, i. e. *the God of Hosts*; and the Seventh *Sephira*, call'd *Netsach*, i. e. *Conquering*, answering to the Order of Angels call'd *Elohim*, or *Principalities*, which flow from the Power of God, through the Angels of the Sixth Order, and, with them, send their Influences down upon the Inferiour Creation.

VIII. *Heth*

VIII. *Heth* denotes the Name of God *Elohe Zebaoth*, and the Eighth *Sephira*, call'd *Chokim*, i. e. *Praise*, and appropriated to the Angels *Benelohim*, or the *Sons of God*; the same with the Arch-Angels: And these flow from the Power of God, through the Angels of the Seventh Order; and descend, with them, influentially on inferiour Beings.

IX. *Teth* (*Departing, or Escaping*) denotes the Name of God, *Sadai*, and the Ninth *Sephira*, call'd *Musad*, i. e. *Ground or Foundation*; and answering to the *Cherubims*; which flow from the Power of God; through the Angels of the Eighth Order; and send, in Conjunction with them, their Influence down on the Creation beneath them.

X. *Jod* (*Beginning*) denotes the Name of God, *Adonai Melech*, i. e. *The Lord is King*; and is referr'd to the Tenth *Sephira*, call'd *Malcut*, i. e. *Kingdom*; and likewise *Ischim*, i. e. *Strong Men*; and is appropriated to the lowest of the Holy Orders (*the Orders of Angels*); which Order is illumin'd by the Power of God, through the Ninth Order, and, with the Power of that Order, descends influentially on the Sense and Knowledge of Men, referr'd to Things uncommon. Such are the References of this Part of the *Hebrew-Alphabet* to the several Orders in the Angelic World. We now proceed to the Alphabetical References to the World of Rounds or Circles, or the Starry World.

XI. *Caph*, Initial (*the Palm or Hollow of the Hand*) denotes the *Escadai*, i. e. the *Primum Mobile*, or First Mover; which is put in Motion immediately by the First Cause. The Intelligence of this First Mover is stiled *Metatron Seraphanim*, or the *Prince of Countenance*. 'Tis the Prime, Regular Mover, or Influencer of the Sensible World; flowing, through the Power of God, into all

Things that have Motion, and endowing all the Lower Creation, by penetrating deep into the Forms thereof, with Life.

XII. *Caph*, Final, denotes the Circle of the Fixed Stars; that is to say, Those which make up the Signs of the Zodiac, call'd, by the *Hebrews*, *Galgal Hammaziloth*, i. e. *The Circle of Signs*. This Circle hath for its Intelligence the Angel *Raziel*, *Adam's* Instructor or Familiar Spirit; and its Influence is, through the Power of God, by Means of the abovemention'd Intelligence, the Angel *Metatron*, diffus'd through the Lower Creation.

XIII. *Lamed* denotes the Heaven or Circle of *Saturn*, the First and Principal Circle of the Planets, or Erratic Stars. *Saturn* the *Hebrews* call *Schebtai*, and his Intelligence, *Schebtaiel*; infus'd by the Power of God, and descending, by Means of the Intelligence *Raziel*, influentially upon Lower Beings.

XIV. *Mem*, Initial, denotes the Heaven or Circle of *Jupiter*, call'd, by the *Hebrews*, *Tsfedek*; the Intelligence of which is *Tsadkiel*, the Protecting Angel, or Familiar Spirit, of *Abraham*; diffus'd through the Power of God, by Means of the Intelligence *Schebtaiel*, throughout the Lower Creation.

XV. *Mem*, Final, denotes the Heaven of *Mars*, call'd by the *Cabalists* *Maadaim*. His Intelligence is *Camaël*; so call'd from the Heat of *Mars*: And this Intelligence flows, in the same Course and through the same Power with the Intelligences abovemention'd, influentially upon all Things beneath it.

XVI. *Nun*, Initial, denotes the Heaven of the *Sun*, call'd, by the *Hebrews*, *Schemsch*: His Intelligence is the Angel *Raphaël*, the Instructor of *Isaac*; flowing through the Power of God, by  
Means

Means of the Intelligence *Camaël*, upon all Things below.

XVII. *Nun*, Final, denotes the Circle of *Venus*, call'd, by the *Hebrews*, *Nogu*. Her Intelligence is *Haniel*, i. e. *Reconciler of Mercy*; infus'd by the Power of God, through the Intelligence *Raphaël*, and diffus'd, by the same Means, upon all Terrestrial Beings.

XVIII. *Samech* denotes the Heaven of *Mercury*, call'd *Cochab*, i. e. *Star*. His Intelligence is *Michael*, derived from the Power of God, by Means of the Intelligence *Raphaël*; and, by Means of the same Intelligence, descending influentially upon all Things below.

XIX. *Hajim* denotes the Heaven of the *Moon*, call'd *Jareach*, *The Left Eye of the World*. Her Intelligence is *Gabriel*, infus'd by the Power of God, through the Intelligence *Michael*; and descending, as the 'foremention'd, influentially upon all the Terrestrial Creation. Such is the Cabalistical Account of the References of these Letters of the *Hebrew-Alphabet* to the World of Circles or Stars. And to these may be added the References of the Three Letters following.

XX. *Pe*, Initial, denotes the Reasonable Soul; which, in the Opinion of the *Hebrews*, is govern'd by various Intelligences.

XXI. *Pe*, Final, denotes all Spirits of the Animal Nature: which, through the Power and Command of God, are govern'd, or influenc'd, by the Intelligences above.

XXII. *Tzade*, Initial, is referr'd to the Intelligible cœlestial Matter, and to the sensible Elements, or the Elements of Sense, in all compound or mixt Bodies; which Matter and Elements are, through the Power of God, govern'd by different Intelligences, according to their different Natures and Forms.

We now come to the Alphabetical References the Cabalists make to their Elementary World.

XXIII. *Tzade*, Final, is referr'd to the Four Elements of Matter; namely, Fire, Air, Water, and Earth; which are govern'd, through the Power of God, by certain cœlestial Powers and Angels; as is the *Prima Materia*, or First Matter, which is the grand Fountain or Origin of all the Elements.

XXIV. *Koph* is referr'd to inanimate or insensitive Bodies; as Minerals, &c. whether simple or compound. These Bodies are, through the Power of God, governed by the Cœlestial Beings, and their respective Intelligences.

XXV. *Resch* is referr'd to all the Productions in the Vegetable World; as Trees, Herbs, Roots, &c. and to the Cœlestial Influences that are derived upon them. There is not, say the Cabalists, an Herb upon Earth that hath not its Intelligence, or Influence, which saith to it, Encrease and multiply thy self.

XXVI. *Schin* is referr'd to all the Species of the Animal Nature; as Quadrupeds, Birds, Fish, and Insects, and every Thing, beneath the Rational Nature, that hath Life and Motion. These receive, through the Power of God, the Influences of the Cœlestial Bodies, and of their respective Intelligences.

XXVII. *Thau* is the Symbol of the little World, Man; because as Man, with respect to this World, was the Being created last, so is this Letter the last of the *Hebrew* Alphabet. He is govern'd of God, through the Qualities of the *First Matter*, and according to the Influences of the Stars, and likewise by Guardian-Angels, which attend him, and which, in *Hebrew* are call'd *Ischim*, i. e. *Strong Men*; who are said to have been the Last  
of

of the Angelic Creation, as Man was the Last of This.

Such are the References of the Letters of the *Hebrew-Alphabet*, towards the Accomplishment of the Mysteries of the *Cabala*, extracted, not without great Labour, from the Writings of Rabbi *Akiva*, who was, it seems, a most profound Cabalist, and who hath been already frequently mention'd in the Course of these Papers. They pass, from God, down to all the Stages of the known Creation; the Letter *Aleph*, the First in the *Hebrew-Alphabet*, being referr'd to God, who is the First Cause of all Things, and who, through his unsearchable Power and Judgment, comprehends, directs and governs all Things; working by, and diffusing his Power upon, Second Causes; and, from them, deriving his Power upon Third Causes &c. Which Causes are the Sacred Hosts and Principalities; who have their different Degrees of Influence; rising gradually, one Class above another, to different Stages of Power and Perfection.

We shall now set down the Numerical Division the Cabalists make of the *Hebrew-Alphabet*; in which Work likewise they have their Eye upon many profound Mysteries. They divide the Alphabet into Three Numerical Portions. The First is the Place of Units up to Nine. The Second is the Place of Tens up to Ninety. The Third is the Place of Hundreds up to a Thousand. But into this last Portion enters the Initial or Capital *Aleph*, which is made the Mark of a Thousand. And all Numbers, above Thousands, are reckon'd Infinites. The First Portion consists of the Letters from *Aleph* to *Teth*, inclusive. The Second contains the Letters from *Jod* to *Tzade*, likewise inclusive. The Third begins with the Letter *Koph*, and runs up to *Thau*; and thence to *Tzade* Final. And these Three Portions the Cabalists refer to, or  
make

make Symbols of, their Three grand Classes of Being. To the pure intellectual Beings (God and his Angels) are referr'd the First Nine Letters of the Alphabet: To the Cœlestial Bodies, or the Starry World, are referr'd the Second Nine: And to the Terrestrial World are referr'd the Third. The Cabalists, in this View of the *Hebrew* Alphabet, may be said to consider it as a Chain, passing from Almighty God, through the several Orders of Creation, down to the lowest Stage of Being; and giving, in its Descent, a general Idea of the Gradations of Power and Perfection throughout the whole Universe. An Unit, which is signified by the Final *Aleph*, being made the Symbol of God, who is possessed of infinite Might and Purity, the Rest of the Numbers, which, the farther they stand from the Unit, are more complicate or perplex'd, are consider'd as Symbols of the several Orders of the Creation, which, the farther they stand from God (this Picture of Things requiring his Locality) are the more weak, confus'd, and impure. And by the Three grand Orders of Being, answering to the above-shewn Division of the Alphabet, the Cabalists conceive, is pointed out the Mystery of the Trinity in Unity; a Doctrine not only vigorously propagated by the *Egyptians* and *Chaldeans*, but maintain'd likewise by *Pythagoras* and his Followers, and by *Plato*, as is fully shewn by *Kircher* and Others who have written upon the Hieroglyphic Art. By the Radix of which, which is the Cubing of the Number Three, is represented a Die with Twenty-Seven Sides; the Number Twenty-Seven, according to that Art, containing innumerable Mysteries, and being the most perfect Model, or Representation of the Universe, and of every individual Thing in it.

As it may be a Satisfaction to the Reader, we here present him with a View of the *Hebrew*-Alphabet,



I. Portion of Units.

9	8	7	6	5	4	3	2	1
Teth.	Heth.	Sajin.	Vau.	He.	Daleth.	Gimel.	Beth.	Aleph.
ט	ח	ז	ו	ה	ד	ג	ב	א

II. Portion of Tens.

90	80	70	60	50	40	30	20	10
Tzade.	Pe.	Hajin.	Samech.	Nun.	Mem.	Lamed.	Caph.	Jod.
צ	פ	ז	ס	נ	מ	ל	כ	י

III. Portion of Hundreds.

900	800	700	600	500	400	300	200	100
Tzade.	Pe.	Nun.	Mem.	Caph.	Thau.	Schin.	Resch.	Koph.
צ	פ	נ	מ	כ	ת	ש	ר	ק

We have now done with our Account, or rather Sketches, of the *Cabala*; that ancient and famous, tho' false and chimerical Art; the general Grounds of which being but little known, we could not let slip so fair an Opportunity as presented it self a few Pages backwards, for entertaining the Reader with this Detail of them; which will sufficiently shew him the Absurdities of the Science, and the Ignorance and Enthusiasm, or the Knavery of the Professors. And we flatter our selves, that he is satisfied, on this Article, with our Endeavours to oblige him.

We now resume the Clew of the *Jewish* Traditions, and present the Reader with an amazing Rabbinical Account of Rabbi *Elieser*, a very famous *Talmudical* Doctor. 'Tis deliver'd in the Treatise *Avoda Sara*, in the following Manner. “ 'Tis said of Rabbi  
 “ *Elieser*, Son of *Dordeja*, that there was not a  
 “ Whore in the whole World whom he had not  
 “ possess'd. Upon a Time, he happen'd to hear,  
 “ that there was, in a Sea-Port-Town, a Whore  
 “ who would not be purchas'd for less than a Chest  
 “ of Silver. Then took he a Chest of Silver, and  
 “ set out upon his Journey; and, for her Sake,  
 “ pass'd over Seven Rivers. While he was engag-  
 “ ed with her, she happen'd to break Wind back-  
 “ wards. Then said he, As that Wind will never  
 “ return to its Place, so shall *Elieser*, Son of *Dor-*  
 “ *deja*, never be admitted to Repentance. Where-  
 “ upon he went forth, and placed himself between  
 “ Two Mountains, and said, Ye Mountains and  
 “ Hills pray for Mercy for me: But they said to  
 “ him, Before that we pray for Thee, we will  
 “ pray for our selves; because it is said, \* *For the*  
 “ *Mountains shall depart, and the Hills be remov'd*

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\* Is. 54. 10.

“ Then said he, ye Heavens and Earth pray for  
 “ Mercy for me: But they said, Before that we  
 “ pray for Thee, we will pray for our selves; be-  
 “ cause it is said, \* *For the Heavens shall vanish*  
 “ *away like Smoke, and the Earth shall wax old like*  
 “ *a Garment.* Then said he, ye Son and Moon, pray  
 “ for Mercy for me: But they said to him, Before  
 “ that we pray for Thee, we will pray for our  
 “ selves; because it is said, † *The Moon shall be*  
 “ *confounded, and the Sun ashamed.* Then said he,  
 “ ye Stars and Planets pray for Mercy for me: But  
 “ they said to him, Before that we pray for Thee,  
 “ we will pray for our selves; because it is said,  
 “ ‖ *And all the Host of Heaven shall be dissolv’d.*  
 “ Hereupon he said, My Case concerns None but  
 “ my self. And he bent down his Head between  
 “ his Knees, and wept and lamented so long, that  
 “ in the End his Soul departed from him. Then  
 “ was heard a Voice from Heaven, which said,  
 “ Rabbi *Elieser*, Son of *Dordeja*, is call’d to Ever-  
 “ lasting Life.” This Fiction, loose and ludicrous  
 as it is on the one Side, is, it must be own’d, very  
 striking and instructive on the other. It is, notwith-  
 standing the *Rabbinism* or Wrong-Headedness that  
 appears in the Turn of it, a very lively Picture of  
 the Horrors of Guilt and Conviction, and of the  
 Acceptance or prevailing Force of truly penitential  
 Sorrow.

The *Talmud-Treatise Kiddushin* gives us the  
 following broken Account of *Akkiva*, another  
 eminent Rabbin. ‖ “ Rabbi *Akkiva* laugh’d to  
 “ Scorn such as had committed a Transgression.  
 “ It happen’d, that he being at the Side of a River,  
 “ *Satan* appear’d on the other Side in the Likeness  
 “ of a Woman. And there being no Bridge, he

\* If. 51. 6. † If. 24. 23. ‖ If. 34. 4. (1) Fol. 18. Col. 1.

“ attempted to wade (*or drag himself*) over the  
 “ River, by Means of a Rope which was extended  
 “ across it, for the drawing a Wherry backwards and  
 “ forwards. But when he was come to the Mid-  
 “ dle of the Rope (*or River*) Satan dropt him, and  
 “ said, were there not a Voice in Heaven concern-  
 “ ing thee, which says, Be careful of Rabbi *Meir* and  
 “ of his *Law*, I would not give Two-Pence for  
 “ thy Life. ” There is in the same Treatise, ad-  
 joining to this Account of *Akkiva*, the following  
 Memoir concerning the incestuous Inclinations of  
 this very Rabbi *Meir*, and of Rabbi *Tarpan*, and  
 their strange Jealousy over themselves. “ We learn,  
 “ that Rabbi *Meir* said, be careful of me, because  
 “ of my Daughter, that I be not guilty of Incest.  
 “ And the Rabbi *Tarpan* said, Be careful of me, be-  
 “ cause of my Son’s Wife. At which, One of his  
 “ Disciples laugh’d. And Rabbi *Albin* says, in  
 “ the Name of Rabbi *Channine*, Son of *Gamaliel*,  
 “ that in a few Days after, that very Disciple not  
 “ only committed that Fact (*Incest*) upon his Daugh-  
 “ ter in Law, but even (*Buggery*) upon a *Brute*-  
 “ *Beast*. ” And here, we cannot help saying,  
 that as strange an Appearance as these last quoted  
 Matters make, we believe, the knowing and serious  
 Part of the CHRISTIAN World will own, that  
 they are raised upon no unreasonable Foundation.  
 ’Tis certainly a laudable Thing to confess our In-  
 firmities, on certain Occasions, and to inculcate  
 Lessons against Self-Confidence, or presuming on  
 our own Strength. But it is, by no Means ad-  
 visable, that these RABBINS should be our Patterns  
 in the Matter.

We have now led the Reader a considerable Way  
 in the *Rabbinical* Mazes of Falshood and Fiction ;

and suppose, that his Astonishment is, by this Time, rais'd as high as it will go. It were, indeed, an incredible Matter, without these Testimonies at Hand, that there is a People in the World so extravagant as to form and revere such ridiculous Images of God, of Men, and of Things. The *Rabbins* themselves, fond and tenacious as they are of every Syl-  
lable in the *Talmud*, sometimes see and own it to be a dark and unintelligible Collection. They sometimes apply to it those Words of the *Psal-  
mist*, <sup>1</sup> *He hath made me to dwell in Darknesh as  
Those that have been long dead.* And sometimes those Words in the *Lamentations*, <sup>2</sup> *He hath set me in  
dark Places, as Those that be dead of Old.* But in the *Talmud* Treatise, entitled *Sanhedrin*, Rabbi *Salomon Jarchi* is mention'd as if he taught, that those Passages are only applicable to the *Baby-  
lonian* *Talmud*. 'Tis said in that Treatise <sup>3</sup> (speak-  
ing of those Passages) "Rabbi *Salomon Jarchi* hath  
" said, This is the *Babylonian* *Talmud*." Again,  
Rabbi *Salomon Jarchi* writes, that that *Talmud* (the  
" *Babylonian*) is call'd *Darknesh*, because the Teach-  
" ers of it do not agree with one another; and their  
" Doctrine is dubious." Say you so! Pray, Do  
the Teachers of the *Jerusalem* *Talmud* agree bet-  
ter? And is their Doctrine clearer or more cer-  
tain? Our own Answer here is in the Negative.  
And our Ground for it is This, that the *Jerusa-  
lem* *Talmud* is confess'd by the Generality of *Jews*,  
to be the most dark and mysterious of the Two;  
and to be on that Account of less Use to 'em.  
The Two *Talmuds* abound alike with *Falshoods*,  
*Fictions* and *Absurdities*, and stupid perverse  
Glosses upon Holy Writ; and are, both in Doctri-

(1) Ps. 143. 3.

(2) Lam. 3. 6.

(3) Fol. 24. Col. 1.

nal and Historical Matter so much alike, that the Difference is hardly Worth remarking.

We have already, here and there, given the Reader a tolerable Lesson from the *Jewish* Traditions, or a Matter in which might be found Something of real Beauty or Usefulness. Of this Kind, we judge, is the following Account of Rabbi *Jochanan*, the Son of *Laccai*, which is deliver'd in the Talmud-Treatise *Berachóth*. “When Rabbi *Jochanan* was upon his Death-Bed, his Disciples went in to visit him. And as soon as he saw them, he fell a weeping. Then said his Disciples to him, Thou Light of *Israel* ! Thou True Pillar ! Thou Strong Hammer ! why weepest thou ? And he made them this Answer ; Were I to be carried before a King, who is Flesh and Blood ; who To Day is here, but To Morrow in his Grave ; and were he angry with me ; his Anger would not be an eternal Anger. And in Case he should cause me to be bound, the Bonds would not endure for ever. And if he should destroy me, yet could not the Death he should put me to, endure for ever. Nay, perhaps, I might pacifie him with Words, or prevail with him by Presents of Money. And if This only were my Case, even then I should weep. But now am I to be carried before the King of all Kings ; before the Holy and Blessed God, who is and liveth for ever. When he kindleth his Anger against me, his Anger is eternal : When he binds me, his Binding is eternal : And when he slays me, I die for ever. Nor can I pacifie him with Words, or prevail with him by Presents of Money. Neither is This all : But there are Two Roads for me, one (*leading*) to Paradise,

“ the other to Hell ; but I know not by which of  
 “ these Ways I shall be convey’d. Have I not  
 “ Cause to weep ?

The Treatise *Sanbedrin* informs us, <sup>1</sup> that Rabbi *Gamaliel* wept when he read, <sup>2</sup> *But if the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die :* and said, Shall he only live who keepeth all the Commandments ? And shall not he live who transgresseth one ?

In a Treatise entitled *Cad bakkemach*, written by Rabbi *Bechai*, we have the following Passage concerning Seventy Nations, exclusive of the Jews, which have sprung from the Loins of *Noah*.<sup>3</sup> “ ’Tis  
 “ well known, there are in the World Seventy Na-  
 “ tions which are the Descendants of Seventy Men,  
 “ who issued from the Loins of *Noah*. And from  
 “ Them (*the Seventy Men*) the Heathens are divided  
 “ into Seventy Nations. For so it is written, <sup>4</sup>  
 “ *And by These were the Nations divided in the Earth*  
 “ *after the Flood*. Of These speaks our Instructor  
 “ *Moses* : <sup>5</sup> *When the Most High divided to the Na-*  
 “ *tions their Inheritance &c.* which (*Nations*) were  
 “ Seventy, according to the Number of the Chil-  
 “ dren of *Noah*’s Sons, which were Seventy Souls.”  
 The same Rabbi, in his Exposition on the Five Books of *Moses*, in the *Parascha Noah*, after citing the Words, <sup>6</sup> *These are the Generations of the Sons of Noah ; Shem, Ham and Japheth*; says, “ <sup>7</sup> From  
 “ this Verse to the Words, <sup>8</sup> *These are the Families*  
 “ *of the Sons of Noah, after their Generations, in their*  
 “ *Nations : And by These were the Nations divided in*  
 “ *the Earth after the Flood* ; we learn, that there

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(1) Fol. 81. Col. 1. (2) Ezek. 18. 21. (3) Fol. 56. Col. 4.  
 (4) Gen. 10. 32. (5) Deut. 32. 8. (6) Gen. 10. 1. (7) Fol.  
 20. Col. 2. (8) Gen. 10. 32.

“ are Seventy Nations in the World ; and (*that*)  
 “ every Nation hath its peculiar Language.”

The Treatise entitled *Medraſh*, on *Pſalm* 9th, gives us a very curious Piece of Intelligence concerning thoſe Seventy Nations. ’Tis there ſaid, “ He (*God*)  
 “ ſaid to her (*Rebecca*) I have rais’d from *Noah* and  
 “ his Sons Seventy Nations : As it is ſaid, <sup>2</sup> *“ Theſe are*  
 “ *the Three Sons of Noah : And of them was the*  
 “ *whole Earth over-ſpread.* How was This done?  
 “ Of *Japheth* were Fourteen ; of *Ham*, Thirty ;  
 “ and of *Shem*, Twenty Six ; which together a-  
 “ mount to Seventy. From Theſe are divided the  
 “ *Islands among the Heathens*”. (*The Senſe of this*  
*laſt Period?*) In the *Yalkut Rubeni*, in the Part en-  
 titled *Ummoth* or *Ummos*, we have the following  
 Paſſage, “ ’Tis ſaid, that *Noah* ſaw deſcend from  
 “ his Loins Fourteen Thouſand Four Hundred  
 “ Souls. From his Three Sons ſprung the Seventy  
 “ Nations. From *Shem* (*aroſe*) Twenty Six : From  
 “ *Japheth* Fourteen : And from *Ham* Thirty.

According to *Jewiſh* Tradition, theſe Seventy Nations are provided with Seventy Angels, which they call *Sarim*, i. e. Princes, to govern them. To this Purpoſe Rabbi *Bechai*, in his Expoſition of the Five Books of *Mofes*, <sup>3</sup> in the *Paraſcha Noah*, ſays,  
 “ Of the Generation of the Sons of *Noah*, which  
 “ conſiſted of Seventy Men, are the Heathens divi-  
 “ ded and ſeparated from One another. From them  
 “ are derived the Seventy Nations ; every one ac-  
 “ cording to its Language. It is well known to  
 “ thee that Above there are Seventy *Sarim*, i. e.  
 “ Princes, who govern the Seventy Nations here  
 “ below ; and that theſe Princes are the Founders of  
 “ their reſpective People and Language. Behold,

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(1) Fol. 10. Col. 2. (2) Gen. 9. 19. (3) Fol. 20. Col. 4.

“ thoſe



“ those Princes are the Portion of those Nations ;  
 “ but the Portion of *Jacob* is unlike unto these.  
 “ For the Creator of all Things, who is God of  
 “ Heaven, God of all Gods and exalted above all  
 “ Gods, is the Portion of *Jacob*. Our Language  
 “ is also exalted above all Languages ; wherefore  
 “ the God of *Israel* is our Portion and Rock ; he is  
 “ our Foundation, and the Framers of our Lan-  
 “ guage.

The same Rabbi <sup>1</sup> in the *Parascha Peschállach*,  
 says farther upon this Matter : “ Know and under-  
 “ stand, that the Throne of Glory giveth Blessing  
 “ and Strength to the Seventy Angels, who encom-  
 “ pass it, and who are set over the Seventy Nations  
 “ as their Princes and Governours.” And in the  
 little *Jalkut Rubeni*, in the Part entitled *Kelifóth*,  
 it is said, <sup>2</sup> “ Seventy Princes are plac’d over the  
 “ Seventy Nations ; and those Seventy Princes en-  
 “ compass the Throne of Glory.” Rabbi *Mena-*  
*chem*, in his Book *Taame Mizsóth* <sup>3</sup> says, The ever  
 “ blessed God and *Israel* are one ; as it is said, <sup>4</sup> *For*  
 “ *the Lord’s Portion is his People* : For he has pla-  
 “ ced every (other) Nation, each under one Angel  
 “ or Prince ; which is not the Case with (the Chil-  
 “ dren of) *Israel* ; for he has set no Prince nor  
 “ Lord over them ; but over them he alone reigns.  
<sup>5</sup> *The Lord is my Portion, says my Soul.*”

To prove, that such Angels or Princes are placed  
 over the said Nations, the *Jews* argue from *Dan. X.*  
 13, 20. And Rabbi *Menachem von Rekanat*, in his  
 Exposition of the Five Books of *Moses*, in the *Pa-*  
*rascha Acharémóth* <sup>6</sup>, writes thus : “ Moreover they  
 “ (the Nations) have also Princes ; as we read, <sup>7</sup> *The*  
 “ Prince of *Persia*, the Prince of *Greece*. These

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(1) Fol. 85. Col. 2. (2) Fol. 2. Col. 3. (3) Fol. 29. Col. 2.  
 (4) Deut. 32. 9. (5) Lam. 3. 24. (6) Fol. 145. Col. 3. (7) *Dan.* 20.  
 “ are

“ are Angels of the Most High, who are Princes  
 “ over them.” The like we read in *Zijoni* <sup>1</sup>.

Concerning the Number of these Nations, and of  
 the Angels who rule over them, Rabbi *Bechai*, in  
 his Exposition of the Five Books of *Moses*, writes  
 thus, in the *Parascha Vajiggash*, on the Words, <sup>2</sup> *All the*  
*Souls of the House of Jacob, which came into Egypt,*  
*were Threescore and Ten* : “ There were Seventy be-  
 “ sides Jacob : For it is written, <sup>3</sup> *And all the Souls,*  
 “ *that came out of the Loins of Jacob, were Seven-*  
 “ *ty Souls ; for Joseph was in Egypt already* : So  
 “ that the whole Number was Seventy one.

To the same Purpose we find the Words, <sup>4</sup> *Ga-*  
*ther unto me Seventy Men of the Elders of Israel*;  
 who, together with *Moses*, were Seventy one. And  
 “ the Grand Sanhedrin, or High Council in the  
 “ Temple, consisted of Seventy Men ; who, to-  
 “ gether with the Prince who was set over them,  
 “ made Seventy one. In like Manner there are Se-  
 “ venty Nations in the World ; and, together with  
 “ *Israel*, Seventy one. Which Seventy Nations  
 “ have Relation to the Seventy Angels, who are  
 “ above, and encompass the Throne of Glory ;  
 “ which Angels, together with the Lord, the God  
 “ of *Israel*, make Seventy one; and are called his  
 “ Council.” Rabbi *Menachem von Rakenat* <sup>5</sup> in his  
 Exposition on the Five Books of *Moses*, in the *Pa-*  
*rascha Vajéches*, writes, “ That the Seventy Angels  
 “ are signified by the Seventy Palm-Trees, of which  
 “ mention is made in Exod. 15. 27. *There is one*  
 “ *Glory above another* ; and Those of the Lower  
 “ Class have Relation to those of the Upper. The  
 “ Seventy Souls, mentioned Exod. 1. 5. have an  
 “ Affinity with the Seventy Angels which encom-

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(1) Fol. 72. Col. 2. (2) Gen. 46. 27. (3) Exod. 1. 5. (4) Num.  
 11. 16. (5) Fol. 74. Col. 4.

“ pass the Throne of Glory, and are set over the  
 “ Nations. On the Words in Exod. 15. 27.  
 “ *Where were Twelve Wells of Water, and Three-*  
 “ *score and Ten Palm-Trees.* Rabbi Bechai, in his  
 Exposition of the Five Books of *Moses*, \* in the  
*Parascha Beshálloch*, writes thus: “ The Seventy  
 “ Palm-Trees signify the Seventy Angels who en-  
 “ compass the Throne of Glory, and preside  
 “ over the Seventy Nations of the World; every  
 “ Angel being the Head of his People.

With Regard to the Time when these Seventy  
 Angels were set over the Seventy Nations, Rabbi  
*Menachem von Reckanat*, in his Exposition of the Five  
 Books of *Moses*, in the *Parascha Noach* § on the Words  
 † *By these were the Isles of the Gentiles divided in*  
*their Lands*, writes in the following Manner: “ In  
 “ this Verse ’tis intimated, that at the Time of the  
 “ Division of the People at the Building of the  
 “ Tower of *Babel*, to each Nation was assigned a  
 “ particular Part of the Earth (*to dwell in*) and also  
 “ a Prince to rule over it. So that over All there  
 “ are Seventy; which Seventy are Branches of the  
 “ Upper Tree, or Seventy Princes which encompass  
 “ the Throne of Glory, and are called, in the *Canti-*  
 “ *cles, Watchmen which go about the City.* For by them  
 “ the Decrees of Heaven are brought down; and  
 “ each of them watcheth over his People, and is  
 “ their Mediator (*with God*). But for the Nation  
 “ of *Israel*, it remaineth the Portion of God; as it  
 “ is said, ‖ *For the Lord’s Portion is his People. Ja-*  
 “ *cob is the Lot of his Inheritance:* And again, §§ *The*  
 “ *Lord hath chosen Jacob unto himself, and Israel*  
 “ *for his peculiar Treasure:* \*\* *The Lord is my Por-*  
 “ *tion, saith my Soul*) (*And the People whom he hath*

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\* Fol. 82. Col. 4. § Fol. 41. Col. 3. 4. † Gen. 10 5.  
 ‖ Dan. 32. 9. §§ Ps. 135. 4. \*\* Lam. 3. 24. )( Ps. 33. 12.  
 “ chosen

“ chosen for his own Inheritance. The Countries he  
 “ destin’d for them were those of the Land of *Israel*;  
 “ over which there is no Prince or Governour but  
 “ the magnified and blessed God. And this is the  
 “ Mystery contain’d in those Words in *Dan.* 9. 19.  
 “ For the City and the People are called by thy Name.  
 In the Treatise *Sbaare Urah*,\* we read of this Matter  
 thus, “ All the Princes in the Time of the Confu-  
 “ sion (at *Babel*) were divided (or assign’d) to the  
 “ Seventy Nations, according to their Languages  
 “ and Countries; to the End, that each Prince  
 “ might preside over the People and Country as-  
 “ sign’d to him. But, at the same Time, the ever  
 “ blessed God arose, and chose *Abraham* to himself,  
 “ and, after him, the *Israelites*, who were *Abra-*  
 “ *ham’s* Seed; and distinguish’d them by the glorious  
 “ Title of his Portion; a Title which he suffer’d  
 “ no other People to enjoy.” In the *Falkut Chadash*,  
 in the Part entitl’d *Malachim*, † we find, concern-  
 ing this Matter, the following Passage. “ At the  
 “ Time of the Confusion, the holy and blessed God  
 “ drew a Lot; and thereby fell to him the Children  
 “ of *Israel*. But over every other Nation he placed  
 “ an Angel.”

These Angels are regarded as Gods of the respec-  
 tive Nations over which they are set. To which Pur-  
 pose we find the following Passage in the Treatise  
*Maanécheth baelabuth*. ‖ “ On the Seventy Branches  
 “ hang the Seventy Princes, who are set over all the  
 “ Seventy Nations, and are called Princes and Gods  
 “ of the People. But the Great God is a God of  
 “ Gods, and Prince of the *Israelites*, who are his  
 “ People and Inheritance.” Rabbi *Meñachem Zi-*  
 “ *joni*, in his Exposition of the Five Books of *Moses*,

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\* Fol. 60 Col 3. † Fol. 116 Col. 1. N. 29. ‖ Fol. 265.

in the *Parascha Haafinu*,<sup>1</sup> writes thus, “ Know, that  
 “ at the Time of the Confusion, the Seventy Lan-  
 “ guages were divided among the Seventy Nations ;  
 “ and to every Nation was assign’d its Language  
 “ and Country, according to its Pedigree. And  
 “ the blessed God separated to them a certain  
 “ Portion of the Earth ; which, according to the  
 “ Judgment of Astrologers, consisted of Seven  
 “ Climates ; and every Climate being divided into  
 “ Ten Parts (*or by Ten Parallel Lines*) the Seven  
 “ Climates made, together, Seventy Degrees (*or equal  
 “ parallel Parts*). Then was every Country and Peo-  
 “ ple assign’d to their respective Prince ; and these  
 “ Princes are called the Gods of the World. Thus  
 “ were the Seventy Nations divided among the Se-  
 “ venty Princes ; the blessed God taking no Part  
 “ in them, because he is pure, Wherefore they  
 “ are not Children of his Image ; nor bear they  
 “ any Resemblance of him : But *Jacob* is the Por-  
 “ tion of his Inheritance ; as it is said, <sup>2</sup> *The Lord  
 “ hath chosen him, Jacob.*”

The Seventy Princes are called *Elohim*, i. e. Gods ;  
 as we find in the little *Falkut Rubeni*, in the Part  
 entitled *Sachuth*,<sup>3</sup> and in *Zijoni*.<sup>4</sup> The *Jews* are for-  
 “ bidden to curse those Princes or Gods of the Na-  
 “ tions ; as we find in the *Falkut Chadasch*, in the  
 Part entitled *Chattaim*.<sup>5</sup> In Rabbi *Mosha bar Nach-*  
*manns*’s Exposition of the Five Books of *Moses*,<sup>6</sup> in  
 the *Parascha Jethro*, they are likewise called *Elohim*  
*acherim*, i. e. other Gods. They are also called  
 God’s Council ; and the Words, <sup>7</sup> *Go to, let us go  
 down, and there confound the Language*, are said to

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(1) Fol. 105. Col. 1. (2) Ps. 135. 4. (3) N. 5. (4) Fol. 49.  
 Col. 4. (5) Fol. 78. Col. 1. N. 32. (6) Fol. 59. Col. 3.  
 (7) Gen. 11. 7.

have been spoken to them ; as may be seen particularly in Rabbi *Bechai's* Exposition of the Five Books of *Moses* ; where, in the *Parascha Bebaalothcha*,<sup>1</sup> you read thus : “ The holy and blessed God  
 “ said to the Seventy Angels, which encompass the  
 “ Throne of Glory, *Come, let us confound their Lan-*  
 “ *guage* : And they (*the Angels*) are the Council of  
 “ the holy and blessed God.”

Concerning the Confusion of Tongues we find in the little Treatise *Pirki*, by Rabbi *Eliezer*,<sup>2</sup> the following Passage : “ Rabbi *Simeon* saith, The holy  
 “ and blessed God said to the Seventy Angels, which  
 “ encompass the Throne of Glory, *Come, let us con-*  
 “ *found their Language*. And they (*the Angels*) are  
 “ the Council of the holy and blessed God. Whence  
 “ is it proved, that the holy and blessed God did go  
 “ down to Mankind ? Because it is said,<sup>3</sup> *Come, let us*  
 “ *go down*. It is not written, *I will go down*, but  
 “ *Let us go down*. But whence is it proved, that he  
 “ cast Lots among them ? From these Words,  
 “ *When the Most High divided to the Nations their In-*  
 “ *heritance* ; then the Lot of the holy and blessed  
 “ God fell on *Abraham* and his Seed ; as it is said †  
 “ *For the Lord's Portion is his People*. The holy  
 “ and blessed God said, This Part or Lot, which is  
 “ fallen to me, is to my liking ; as it is written †  
 “ *The Lot (Lines) is fallen to me in a fair Ground*  
 “ (*Pleasant Places*) ; yea *I have a goodly Heritage*.  
 “ But the holy and blessed God went down with the  
 “ Seventy Angels, which encompass his Throne of  
 “ Glory, to confound (*or divide*) the one (*universal*)  
 “ Language into Seventy Languages among Se  
 “ venty Nations, and assign every Nation its parti-

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(1) Fol. 162. Col. 2.    (2) Ch. 24.    (3) Gen. 11. 7.    (4) Deut. 32. 9.    (5) Ps. 16. 6.

“ cular Language and Writing, and set an Angel  
 “ over each Nation.” In the *Chaldaic* Translation  
 of Rabbi *Jonathan* on *Gen.* 11. 6, 7. concerning  
 the Confusion of Tongues, we find it thus written,  
 “ God said to the Seventy Angels, which stand be-  
 “ fore him, *Come, let us go down and confound their*  
 “ *Language*, so that no one may understand the  
 “ Words of his Fellow : And the Word of the Lord  
 “ came over the City, and, with it, the Seventy An-  
 “ gels, according to the Number of the Nations.  
 “ And Every one had the Language of his People,  
 “ and in his Hand their Writing-Character. And  
 “ He (God) dispersed them from thence over the  
 “ whole Earth in Seventy Languages, so that one  
 “ (Nation) knew not what another said. They  
 “ fought with one another, and ceased from build-  
 “ ing the City. ”

The Seventy Languages, according to *Jewish*  
 Accounts, were understood by several of the *Jews*.  
 Of *Mordecai* it is thus written, in the Treatise *Megil-*  
*la* : \* “ *Mordecai* was one of those who dwelt in the  
 “ Court that was built of hewn Stone ; wherein the  
 “ Judges of the grand *Sanhédrin* assembled : And  
 “ he understood the Seventy Languages.” In Rab-  
 bi *Bechai*’s Exposition of the Five Books of *Moses*,  
 in the *Parascha Noah* † ’tis said, that *Joseph* under-  
 stood the Seventy Languages. In the *Maase*-Book  
 it is said, ‖ that Rabbi *Channina* was Master of  
 them ; and that he had learnt them of a Spirit,  
 which attended him in the Shape of a Frog. In the  
 139th Chap. of the same Book we read of Another,  
 who had learnt the Seventy Languages, as also the  
 Languages of Beasts and Birds, and of *Leviathan*,  
 the King of the Sea ; and that he had conferr’d with

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\* Fol. 13. Col. 2. † Fol. 21. Col. 1. ‖ Ch. 148.

two Ravens; which Ravens discover'd to him a great hidden Treasure.

The Seventy Princes or Angels are also said to give Motion to the Cœlestial Bodies. In *Abarbenel's* Book, entitled *Majens Jeshua*, \* in the 2d *Tamar* of the 11th *Majan*, 'tis said, Rabbi *Eben Ezra* has express'd himself, concerning these Princes, thus, “ That these (*Princes*) are the Stars and Planets. “ Every Nation, Language, and City, hath a Star “ which governs it, and sheds its Influence upon it, “ according to the common Notion.” Rabbi *Moshe bar Nachmans*, in his Exposition of the *Law* (or Five Books of *Moses*) says, “ That these Princes are “ distinct Intelligences, and are called Spiritual An- “ gels, and move the heavenly Bodies.” And in Rabbi *Bechai's* Exposition on the Five Books of *Moses*, in the *Parascha Bereshith*, † 'tis said, “ The “ Angels are the Souls of the heavenly Bodies.

It is further said of these Seventy Princes, that each of them procures to the Nation or People, over which he is set, Necessaries and Rest; that, on every New-Year's Day, there is a Court of Judicatory held, both over them and their respective People; and also, that at a certain Time they were all fetter'd. That Every one provides his People with Necessaries, we are told in a Treatise entitled *Avoda battachlitb* || in the following Manner. “ When the “ *Israelites* fulfill the Will of God, then are they not “ govern'd through a Mediator, but God governs “ and provides for them himself. And although “ the Rest of the Nations have their Princes, and “ every Nation is govern'd and provided for by its “ Prince, yet all this is done by the Power of the “ Lord, the great Provider and Guardian, who

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\* Fol. 69. Col. 4. † Fol. 9. Col. 3. || Fol. 70. Col. 2.

“ pre-



“ preserves them (*the Princes*) and distributes to  
 “ them a Sufficiency of all Things, by which they  
 “ afterwards provide for the People over which they  
 “ are plac’d.” In the little *Falkut Rubeni*, under  
 the Title *Neditim*,\* we have the following Account :  
 “ There are of them (namely of the Princes) in all,  
 “ Seventy ; and these encompass the Curtain, that  
 “ they may throw to their People their neces-  
 “ sary Provisions.” And in the Book *Zeror Ham-*  
*mor*, in the *Parascha Acharémôth* † it is thus written :  
 “ It is well known, that the holy and blessed God  
 “ doth bestow Gifts on the upper Princes, that they  
 “ may distribute them again among their Ser-  
 “ vants, who are the People under their Govern-  
 “ ment.” In *Emek hamméleck*, under the Title  
*Sbaar ólam babberia*,|| we have the following Passage :  
 “ Opposite to the Seventy Princes, who watch the  
 “ Chariot, and are holy Angels, are the Seventy  
 “ Princes of the Nations ; every one of whom has  
 “ the Charge of his People. Of these Shells or Barks  
 “ (for so the *Cabalists* call these Seventy Spirits) the  
 “ Fourteen uppermost are the Princes of *Seir*, whose  
 “ Faith Thirteen Nations profess. The Fourteen  
 “ towards the East are the Princes of the *Medes*  
 “ and *Persians*; and there are likewise Thirteen Na-  
 “ tions who hold their Belief. Those towards the  
 “ South are the Princes of *Ismael*, i. e. the *Ismaelites*,  
 “ (or *Turks*;) and Thirteen Nations likewise are of  
 “ their Persuasion. Those towards the North are  
 “ the Princes of *Babel*; and there are Thirteen Na-  
 “ tions of that Faith &c. Now when these several  
 “ Nations here below are at War, then also are  
 “ their Princes above at War one with another.”  
 That these Seventy Princes procure to their respec-

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\* N. 1. † Fol. 100. Col. 1. || Fol. 173. Col. 3.

tive Nations and People, Ease and Rest, is asserted  
 in Rabbi *Bechai's* Book, *Cad Hakkemach* \* under  
 the Title, *Oth Mem*, thus. “The Rest of the People  
 “ (*All, besides the Jews*) are the Portion of the Stars  
 “ and Planets. But on the Part of *Jacob* it is not  
 “ so; for the Creator of all Things took them  
 “ (namely, the Generation of *Jacob*) for his blessed  
 “ Portion: wherefore he directs his Providence  
 “ more over them than over all the Nations; as it  
 “ is written *Mich. 4. 5. For all the People will walk*  
 “ *every one in the Name of his God; and we will walk*  
 “ *in the Name of the Lord our God for ever and ever.*  
 “ And therefore says *David*, *Pf. 145. 20. The*  
 “ *Lord preserveth all them that love him:* And this he  
 “ said of the *Israelites*. For the Nations have their  
 “ Princes, who are set over them, and who procure  
 “ to them Ease and good Things: And those Prin-  
 “ ces are the Watchmen that are about the City:  
 “ But as to the Nations, the Lord is not their Keep-  
 “ er. Whom then doth he keep? The *Israelites*,  
 “ who love him. For the *Israelites* are the only  
 “ People, among all Nations, that love him; because  
 “ they are the Seed of *Abraham*, who is extoll'd on  
 “ Account of his Virtue and Love (*of God*).”

The *Jews* likewise say, that these Seventy Angels  
 or Princes are, together with the People, over whom  
 they are set, judged every New-Year's Day: Of  
 which Matter a Book entitled *Sabaare ora* † printed  
 at *Mantua* gives the following Account, “Know  
 “ and believe, that all the Nations, together with  
 “ their Princes, who are called *Elohim* (i. e. *Gods*)  
 “ do in the Beginning of the Year, or on New Year's  
 “ Day come to be judged before the blessed God:  
 “ And when the Nations have not behaved them-

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\* *Fol. 42. Col. 1.*    † *Fol. 65. Col. 1.*

“ selves well, their Princes are punish’d, and the  
 “ Plenty of their Sustenance and good Things,  
 “ which the blessed God had given them, is dimi-  
 “ nish’d or taken from them. And when the Prince  
 “ of a Nation is punish’d, all his People suffer with  
 “ him ; agreeable to what the Prophet says || *And*  
 “ *it shall come to pass in that Day, that the Lord shall*  
 “ *punish the Host of the High ones, that are on High,*  
 “ *and the Kings of the Earth upon the Earth.* And  
 “ this is what our Sages of blessed Memory have  
 “ said ; There is no People that sink, except their  
 “ Prince first falls. The Reason is, that according  
 “ to the Decree which is pass’d touching the Prince,  
 “ the People receive Reward or Punishment &c.  
 “ And whatever Sins are committed among the Na-  
 “ tions on Earth, their Princes are punished for  
 “ them. This is what the Prince of *Abimelech*, King  
 “ of the *Philistines*, hath said, \* *Therefore I with-*  
 “ *beld thee from Mechatoli*, i. e. *Sinning against me.*  
 “ *Mechatóli* is here written without an *Aleph*, to  
 “ denote, that the Prince did say to him, Know  
 “ then, that from the same Hour, in which thou  
 “ sinnedst and didst take *Sarah*, *Abraham’s* Wife, I had  
 “ Sentence pass’d upon me by the high Tribunal,  
 “ and was prick’d through with † *Mechatim vekozim*,  
 “ i. e. Needles and Thorns, so that I suffer’d into-  
 “ lerable Pain. For the same *Elohim* (i. e. *God*)  
 “ who spoke to *Abimelech*, was the Prince of *Abi-*  
 “ *melech*. Observe then, that every People among  
 “ the Seventy Nations is judged every New-Year’s  
 “ Day by his Magistrate, namely his Prince; where-  
 “ fore the same is called *Elohim* (i. e. *God*). And

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|| Isaiah, 24. 21. \* Gen. 20. 6. † *Mecható*, i. e. *Sinning*.  
*Mechatim*, i. e. *Needles*.

“ in the Beginning of the Year, all the Princes  
 “ who are called *Elohim* (i. e. *Gods*) are, together  
 “ with their respective Nations arraigned before the  
 “ Judgment-Seat of the true *Elohim* (i. e. *God*) and  
 “ there judged; altho’ they themselves judge the  
 “ Nations. Thus is the Mystery of the Scripture  
 “ unfolded, which says, || *For the Lord your God is*  
 “ *God of Gods* ; that is, he is a Judge, who judgeth  
 “ the Gods of the Nations.”

The *Falkut Chadaash*, in the Part entitled *Abraham*, § informs us, that these Princes were once all bound. The Words are these, “ Rabbi Chanina,  
 “ Son of *Papa*, says, As *Abraham* our Father bound  
 “ his Son *Isaac* here below, when he was going to  
 “ offer him ; in like Manner did the holy and blef-  
 “ sed God bind the Princes of the Nations above,  
 “ and kept them thus bound till the *Israelites* trans-  
 “ gressed in the Time of *Jeremiah* ; when they  
 “ were released from their Bonds ; agreeable to that  
 “ Saying, \* *They be folded together as Thorns.* ”  
 And the same Treatise tells us farther: “ When *A-*  
 “ *bram* bound *Isaac*, all the Parts of the Creation,  
 “ both above and below, were busie in binding one  
 “ another. The Planet *Mars* was bound by the  
 “ Planet *Jupiter* : *Michael*, who is High Priest in  
 “ Heaven, bound *Gabriel* ; and the Lion which is  
 “ at the Waggon, bound the Ox, and climb’d up to  
 “ the highest Altar.

We have now cited a good Number of Passages from the Rabbinical Writings, concerning the Seventy Angels which, the Rabbins say, govern the Seventy Nations ; that is, every Nation in the World but the *Jewish*. And in those Passages it is most plainly taught, that the Seventy Angels are

Holy Angels, and the Council of God, encompassing the Throne of Glory. But according to the Accounts we shall next quote from the Rabbins, which are altogether as full and clear as the foregoing, those Seventy Angels are Evil Angels, and under the Dominion of *Sammaël*, or the Prince of Devils. The Clashings and Contradictions in the Writings of the Rabbins are no where more gross or remarkable, than upon the Nature, Power and Offices of those pretended Seventy Angels, or, as the Rabbins term them, the Princes of the Nations.

Rabbi *Moshe bar Nachmans*, in his Comment on the Five Books of *Moses*, in the *Parascha Jethro*,<sup>1</sup> where he speaks of the Heathens' falling from one Idolatry to another, says, "Then did they turn themselves to the Worship of Devils; which are Spirits; some of which are placed as Rulers over the Nations, each presiding over the Country committed to his Care, in order to defend it and annoy its Enemies.

The Seventy Princes of the Seventy Nations are sometimes call'd *Sáre battuma*, i. e. *Princes of Uncleannefs*; and *Malache chabbala*, i. e. *Angels of Destruction*. The Name *Sáre battuma*, we find in the Treatise *Emek hammelech*,<sup>2</sup> in the Part entitled *Sbaar Kirjath*, which treats of the Corruption occasion'd by *Adam's* Sin. In this Part it is said, "Even the Air, or Climates of the Nations were corrupted or infected by the Host of *Sáre battuma*; that is, the *Princes of Uncleannefs*, which are properly the Idols; each of which took Possession of his Portion and Country; according to those Words, <sup>3</sup> *Which the Lord thy God divided among them*.

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(1) Fol. 59. Col. 3. (2) Fol. 121. Col. 2. (3) Deut: 4. 19:

The Name *Malache chabbala*, that is, the *Angels of Destruction*, is mention'd in *Jalkut Chadasb*, in the Part entitled *Izmun Tósim*, in these Words. “ As it is written of the Waters of the “ Deluge. *Gen. 8. 4. And the Ark rested in the Se-* “ *venth Month* ; so the Month *Tisbri* (i. e. *Septem-* “ *ber*) is a great Rest for the *Malache chabbála* ; that “ is, the *Angels of Destruction*, or the Princes of the “ Nations, and are compared to the Waters of the “ Deluge.” And in a little Treatise entitled *Afkath Róchel* <sup>1</sup> we are told, “ When the holy and blessed “ God shall cast down *Sammaël*, then all the *Mala-* “ *che chabbála*, that is, *Angels of Destruction*, shall “ fall with him, and come to Nothing ; as it is “ said, *Jer. 30. 11. Though I make a full End of all* “ *Nations, whither I have scatter'd them* ; which is “ to be applied to their Princes.

They are also called *Kelifoth* (or *Kelifos*) i. e. Shells or Barks ; and only one is call'd *Kelifa* ; as we see in a Treatise entitled *Scheve tal* ; <sup>2</sup> where, after Mention is made of those whom God created in the Beginning, it is said ; “ Among them are included the *Kelifoth*, “ and the Powers of Uncleanness, which are the “ Seventy Princes, who liberally distribute to the “ Idolatrous Nations, that are subject to their In- “ fluence.” And the same Treatise says, concern- ing the Seventy Nations, <sup>3</sup> “ Those that are the “ outermost Shells, who keep without the holy “ Globe, receive great Plenty, and the choicest “ Gifts from their Princes ; for the Wicked are “ round about.” And in the Treatise *Maaréchetb* <sup>4</sup> *haëlabuth* it is thus written, “ The *Kelifoth*, who “ are the Princes of the Nations, are round about “ the Earth.”

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(1) Fol. 5. Col. 2. (2) Fol. 23. Col. 3. (3) Fol. 80. Col. 3.  
(4) Fol. 60. Col. 1.

Why they are called *Kelifoth*, i. e. *Shells* or *Barks*, is explain'd in the Treatise *Sbaare Zedeck* <sup>1</sup> thus, "The blessed Lord resides in the innermost Palace; and the Princes encompass his Throne, as a Shell surrounds its Fruit." And in the great *Jalkut Rubeni*, in the *Parascha Vajeschef*, <sup>2</sup> we are told. "There are Seventy Princes, who are set over the Seventy Nations; and those Seventy Princes are the Mystery of those Shells." And a little farther in the same Treatise, it is said, that these Seventy Princes encompass the Chariot, and are called *Kelifoth chizonim*, i. e. *outward Shells*.

In the Treatise *Scheval tal*, <sup>3</sup> these Princes are likewise call'd *Zad battuma*, i. e. the unclean Part, and *Cochoth battuma*, i. e. the Power of Uncleanness; as in the following Passage. "The *Kelifoth* are on the unclean Part." Presently after which, 'tis said, "When the *Israelites* (which God forbid) commit any Sin, then the *Kelifoth*, which are the Powers of Uncleanness, receive the best of the Distribution; and then Uncleanness has the Upper-hand."

Of the said Princes, *Sammaël* is reckon'd the Chief. In the Treatise entitled *Sbené luckoth kabberith*, <sup>4</sup> it is said, "He (*Sammaël*) is then the Head of the Princes." And in *Rabbath*, <sup>5</sup> it is said, "The wicked Angel *Sammaël* is Head of all the Devils." And a little after, "There is none so wicked among all the Devils as *Sammaël*." And in *Emek hammeleck*, <sup>6</sup> "He is called King of Kings above all the Princes of Destruction." And again it is said, "All the Upper and Lower, that is, of the unclean Party, are under Subjection to

(1) Fol. 2. Col. 4. (2) Fol. 7. Col. 2. (3) Fol. 41. Col. 3.

(4) Fol. 83. Col. 1. (5) Fol. 147. Col. 2. (6) Fol. 83. Col. 2.

“ *Sammaël*, the King of Kingdoms ; who sheds his  
 “ Emanations over all the Princes, and all the Host,  
 “ who are ready to obey his Commands.” And in  
 the Treatise *Shaare ora*, we read thus, \* “ *Sammaël*  
 “ is Head over all the Wicked Bands.” And in the  
*Talkut Chadaß*, † we have the following Passage.  
 “ *Amelek*’s Prince (namely *Sammaël*) is the Head of  
 “ the *Kelifoth* or Shells.”

The Derivation of the Word *Sammaël*, is given in  
 the Second Part of the Treatise entitled *Moreb nevo-*  
*chim*, after this Manner || “ *Sammaël* is thus call’d  
 “ from the Word *Simme*, which signifies *to blind*,  
 “ because he *blinds* Mankind, and leads them out of  
 “ the right Way.” Rabbi *Isaac Kary* teaches, in  
 his Exposition on the Five Books of *Moses*, § as fol-  
 lows, “ Know then, that the Name *Sammaël* ex-  
 “ presses the Nature of that Angel ; for he is *Sam*  
 “ *hammareth* ; that is, a Poison unto Death, or a  
 “ deadly Poison ; and stands on the Left Side of  
 “ Men, which is called *Semól*. He is also signified  
 “ by the Word *Sóme*, i. e. one that’s blind ; be-  
 “ cause he takes Gifts ; for it is written, \*\* *For the*  
 “ *Gift blindeth*.”

*Sammaël*, among the *Jewish* Writers, is distin-  
 guish’d by several other Names. First, he is called  
*Satan*, i. e. the Adversary.

2dly *Jezer bará*, i. e. Corrupt Nature.

3dly *Malech hammareth*, i. e. the Angel of Death.

Rabbi *Menachem von Reckanat* teaches, in his Ex-  
 position on the Five Books of *Moses*, in the *Parascha*  
*Bereßbith*, thus: “ When he (*Sammaël*) leads any one  
 “ into Error, he is call’d *Jezer bara* ; i. e. Corrupt  
 “ Nature. When he reproaches any one with his

\* Fol. 48. Col. 3. † Fol. 109. Col. 3. N. 74. || Fol. 109.  
 Ch. 30. Col. 1. § Fol. 76. Col. 1. \*\* Exod. 23. 8.



“ Transgression, and charges him with his Sin, he  
 “ is called *Satan*, i. e. *an Adversary*. And when he  
 “ deprives any one of his Life, he is called *Malach*  
 “ *hammareth*, i. e. *the Angel of Death*.

4thly. He is called *Nachash bakkadmoni*, i. e. *the*  
*old Serpent*, and *Nachash bariach*, i. e. *the erect Ser-*  
*pent*; or else only *Nachash*, i. e. *Serpent*.

The Treatise entitled *Zeror hammor* gives us the  
 following Passage. <sup>1</sup> “ The Adversary or Enemy,  
 “ mention’d in *Prov.* 25. 21. signifies *Sammaël*,  
 “ which is the *Serpent*, *Satan*, and *Corrupt Na-*  
 “ *ture*, who by his smooth Words, smoother than  
 “ Oil, misled our First Parents; and entices all  
 “ the Creatures to him, in the Pursuit of sensual  
 “ Delights and Pleasures.”

5thly. He is call’d *Ruach hattuma*; i. e. *the unclean*  
*Spirit*.

6thly. He is call’d *Leviathan*. In the Treatise en-  
 titled *Emek hammeleck*, we have the following Pas-  
 sage.<sup>2</sup> “ Behold what the Sages of ever blessed Me-  
 “ mory, the Theologists or Divines, have said in the  
 “ Talmudic Treatise *Bava bathra*, in the Chapter  
 “ which begins with these Words, <sup>3</sup> *He that selleth a*  
 “ *Ship*. And *Gabriel* shall hereafter hunt the *Levia-*  
 “ *than*, that is, *Sammaël*; as it is said <sup>4</sup> *Canst thou*  
 “ *draw out Leviathan with a Hook?*” And in the  
 same Treatise,<sup>5</sup> he is called *Leviathan nachash bari-*  
*ack*, i. e. *Leviathan the strait or upright Serpent*;   
 and *Leviathan nachash akallathon*, i. e. *the crooked*  
*Serpent*.

7thly. He is called *Ashmedai*.

8thly. He is called *Asafel*.

9thly. He is called *Heshor*, i. e. *an Ox*. In the

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(1) Fol. 43. Col. 2. (2) Fol. 84. Cb. 14. (3) Fol. 74.  
 Col. 2. and Fol. 75. Col. 1. (4) Job 41. v. 20. (5) Fol. 121.  
 Col. 2. Ch. 151.

little *Falkut Rubeni*, in the Part entitled <sup>1</sup> *Zura utar-zuf*, 'tis said, " *Sammael* is sometimes seen above, " in the Likeness of an Ox or a Hog: Particular- " ly, in the Time of Pestilence, when great Sick- " nesses reign, he appears in the Likeness of a " black Ox. " This we find in several other *Jew-* " *ish* Authors. And in *Falkut Chadasb*, in the Part entitled *Egel*, <sup>2</sup> he is thus describ'd, " *Sam-* " *mael* enter'd the Calf, and there roar'd to delude " the *Israelites*; as it is said, <sup>3</sup> *The Ox knoweth* " *his Owner.* "

10thly. He is also called *Hakkelef*, i. e. a Dog. " In the great *Falkut Rubeni*, <sup>4</sup> in the *Parasba Va-* " *jikra*, it is said, " Certainly all the Offerings as- " cend to the Holy and Blessed God, and he di- " vides them among his Host; but the unclean " Offering he gives to *Kelef*, i. e. the Dog, which " is *Sammael.* " And in the *Zeror Hammor*, in the *Parasba Ki teze*, <sup>5</sup> on the Words, <sup>6</sup> *Thou shalt not bring the Hire of a Whore, or the Price of a Dog, into the House of the Lord*, it is thus written, " The " Price of a Dog is said of *Jezer bara*, i. e. evil " Nature, which is term'd a Dog; as we read, <sup>7</sup> " *My Darling from the Power of the Dog.* "

11thly. He is likewise denominated a Hog. In the *Falkut Chadasb* 'tis said, <sup>8</sup> " The Power of *Esau*, " (that is, the Angels that govern *Esau's* Race, " which, according to the *Jews*, is the Race of " *Christians*) is the Dog and the Hog. "

12thly. He is called *Chamor*, i. e. an Ass. And in *Rabbi Menachem's* Exposition on the Five Books of *Moses*, in the *Parasba Ki teze*, <sup>9</sup> on the Words

(1) N. 4. (2) Fol. 157 Col. 2. (3) If. 1. 3. (4) Fol. 119. Col. 3.  
 (5) Fol. 145. Col. 3. (6) Deut. 23. 18. (7) Pf. 22. 21.  
 (8) Fol. 98. Col. 4. (9) Fol. 12. Col. 1.

\* lowly, riding upon an Afs, 'tis said, "This Afs is Sammaël."

13thly. He is likewise termed *Haffair*, i. e. *Hairy*.

14thly. He is named *Seir issim*, i. e. a *Goat*. In *Maarebeth baelabuth*, \* 'tis said, "The old Serpent is call'd a Goat."

15thly. He is stiled *Oref*, i. e. a *Raven*.

16thly. He is called *Efau*; as may be seen in the Treatise *Zeror hammor*, in the *Parasha Vajislack*, † on the Words, †† *And JACOB lifted up his Eyes, and looked, and behold, ESAU came*; on which Words, it is there said, "This was *Sammaël*, and his Band." And that he appear'd in the Likeness of *Efau*, we read in the great *Jalkut Rubeni*, in the *Parasha Vajislack* || out of *Sohar*, thus, "When *Jacob* saw the Accuser *Sammaël* in the same Night, he saw him in the Shape of *Efau*, but did not know him 'till the Morning Dawn approach'd; and he beheld him with his Face cover'd; but when he was uncover'd, he exhibited the same Likeness, that is, the Likeness of *Efau*. Thus are we to understand that Text, § *I have seen thy Face, as tho' I had seen the Face of God*, that is, he saw the same Likeness, in which *Sammaël* had appear'd unto him."

17thly. He is call'd *Edom*, which is of the same Signification with *Efau's* Name. In the last mention'd Treatise, in the *Parasha Bereshith*, † we have these Words, "*It shall bruise thy Head*: In this is signified the Work of the Old Serpent. The same is *Sammaël*, *Efau*, and *Edom*. The Word *Edom* denotes Danger." And the Treatise *Emek ham-*

\* Zach. 9. 9.

\* Fol. 60. Col. 2.

† Fol. 45. Col. 2.

†† Gen. 33. 1. || Fol. 62. Col. 2. § Gen. 33. 10. † Fol. 8. Col. 3.

*melech*, under the Title *Shaar Kirjath arba*, \*\* it is said, “ The Ensigns of *Sammaël* and all his Princes, “ and all his Lords, have the Resemblance of a Red “ Fire; and all their Emanations or Flowings-out “ are Red. His Horse, his Garment, his Land, “ his Utensils, are all Red. But, hereafter, the “ Holy and Blessed God will divest him of his Gar- “ ment; as it is said, *Wherefore art thou Red in thy “ Appearance* &c.

18thly. He is also called *Amalek*; concerning which, we have, in the afore-mention’d Treatise, *Zeror hammor*, in the *Parasha Ki teze* \*† the following Passage, “ Call to Mind what *Amalek* hath “ done unto thee, who is the Import of *Jezer bara*, “ i. e. corrupt Nature, which is called *Amalek*, and “ is *Esau*, the Father of *Edom*. ”

19thly. He is called *Goliath happelisti*, i. e. *Goliath the Philistine*. In the great *Falkut Reubeni*, in the *Parasha Beshaflach*, \*|| we have the following Passage, “ *Goliath the Philistine* is *Jezer bara*, or corrupt “ Nature. He is the Serpent, *Sammaël*, the Angel “ of Death, and *Amalek*. ”

20thly. He is called *Haman*. This is seen in *Emek Hammelech*, where we have the following Passage. “ He, namely the *Messias*, shall kindle the “ Anger of the Lord in his Heart, against that “ Enemy, the Malicious *Haman*, the wicked *Sammael*, the trait Serpent. ”

21stly. He has the Name of *Kez col Basar*, i. e. the *End of all Flesh* \*. On which Words we find, in the Book called *Pardes rimmonim*, the following Explanation, † “ The End of all Flesh is the “ *Kelifa*, i. e. Damage: It is *Sammael* that is thus “ denominated. ”

\*\* Fol. 84. Col. 1. Chap. 11.

\*|| Fol. 97. Col. 1.

\* Gen. 6. 17.

\*† Fol. 146. Col. 2.

† Fol. 169. Col. 1.

22dly. We find him signified by *El nechar*, i. e. Strange God. This we see in *Zeror Hammor*, in the *Parasha Shophetim*; || where it is said, “*There shall be no strange Gods in thee* §; meaning *Sammael*, “*which is the Old Serpent.*”

23dly. He is called *Saraf meósef*, i. e. the Fiery Flying Serpent; particularly in Rabbi *Bechai's* Exposition on the Five Books of *Moses*, in the *Parasha Balaf*, where it is said, “*The great Accuser of the Israelites in Heaven, is the Prince of Wildness, the Fiery Flying Serpent, and the Soul of the Globe of the Planet Mars.*”

This *Sammaël*, according to the Rabbins, is He that deluded our First Parents in Paradise. Rabbi *Menachem von Rekanat's* Exposition on the Five Books of *Moses*, in the *Parasha Bereshith*, \*† gives the following Passage, “*The wicked Sammaël made a Covenant with all the Upper Gods against his Lord, because the Holy and Blessed God had said to Adam and Eve, \*|| And have Dominion over the Fish of the Sea. How can I prompt them that they Sin, and be driven out before me? Then came he with all his Hosts, and looked himself out a Mate on Earth, that was like him, and found the Serpent, which had the Likeness of a Camel; on which he seated himself and rode on her Back, and went to the Woman Eve, and thus accosted her; Is it so, that God hath said, Of every Tree in the Garden thou mayest freely eat: Thinking within himself, I will not ask, or add more, so as to give her Room to diminish (my Words.) To this she answered, He has only forbidden us the Tree of Knowledge, which is in the Middle of the Gar-*

|| Fol. 141. Col. 1.

§ Pl. 11. 9.

\*† Fol. 24. Col. 1.

\*|| Gen. 1. 28.

“ den, and has said, \* *Thereof ye shall not eat ; nor*  
 “ *shall ye touch it ; to the End, that ye die not*  
 “ *thereby.* She added Two Words, namely, *Mip-*  
 “ *peri bæz ; i. e. the Fruit of the Tree ; where-*  
 “ *as, He (namely God) only said to them, Meéz,*  
 “ *i. e. of the Tree.* She also (*Eve*) declar’d, that  
 “ God had said, thou shalt not touch it, to the End  
 “ thou may’st not die ; whereas God said no such  
 “ Thing. What did the wicked *Sammaël* ? He went  
 “ directly and touch’d the Tree. Then spoke the  
 “ Tree and said, the Foot of Pride come not near  
 “ me ; nor let the Hand of the Wicked move  
 “ me : O thou wicked one, touch me not. Here-  
 “ upon he (*Sammaël*) went to the Woman and said,  
 “ I have touch’d the Tree, yet am not dead, nor,  
 “ though thou touchest it, shalt thou die. But  
 “ when the Woman was come to the Tree, and had  
 “ touch’d it, she saw the Angel of Death coming  
 “ against her, and she said, Peradventure now I shall  
 “ die, and God will create another Woman, and  
 “ give her unto *Adam*. Behold I will persuade him  
 “ to eat with me. If we die, we shall die together ;  
 “ and if we live, we shall live together. Then  
 “ took she of the Fruit of the Tree, and gave there-  
 “ of to the Man *Adam* ; and both their Eyes were  
 “ open’d. But his Teeth being set on Edge, he  
 “ said to her, What is that thou hast given me to  
 “ eat, which hath set my Teeth on Edge ? ” This  
 Transaction is more largely set forth in the *Talmud*  
 printed at *Amsterdam* ; in the Treatise *Avoth*, of  
 Rabbi *Nathan*, † and the Thirteenth of the Chap-  
 ters of *Eliezer* ; as also in *Sepher babba bir* || : In  
 which last Treatise, it is suggested. That Satan car-  
 ried *Eve* close up to the Tree by Violence : And

\* Gen. 2. 17.

† Fol. 1. Col. 2.

|| Fol. 12. Col. 3. 4.

when

when; after this Manner, ſhe had touch'd it; he ſaid to her, As thou dieſt not by touching the Tree, neither wilt thou die, tho' thou eateſt (*of the Fruit*) thereof: Whereupon ſhe eat of the Fruit, and gave of it to *Adam*, and to all the Animals except the Bird *Phœnix*.

With Reſpect to the Envy of *Sammaël*, the laſt mentioned Treatiſe, in the *Paraſcha Bereſhith*, out of *Medraſh Ruth*, gives us the following Paſſage: “ When the Holy and Bleſſed God made Man, he  
“ form'd him out of the Ground out of the Tem-  
“ ple, and having ſet him upon his Legs, all the  
“ Creation came to worſhip him, (*the Man*).  
“ And what did the holy and bleſſed God then?  
“ He took him from the Place, and ſet him in  
“ Paradise, and made him ten Wedding Heavens,  
“ like thoſe which he will hereafter prepare in  
“ Paradise for the Juſt. And the miniſtring An-  
“ gels came down and rejoic'd before him (*the*  
“ *Man*): God likewise endow'd him with the moſt  
“ conſummate Wiſdom. But when *Sammaël* deſcen-  
“ ded, and ſaw the Glory that *Adam* was plac'd in,  
“ and the miniſtring Angels ſerving him at his  
“ Wedding, he envied him. What did he? He  
“ took the Serpent, and transform'd it into the  
“ Likeneſs of a Camel; and riding thereon, came  
“ down and ſeduced him (*Adam*) into a Tranſgreſ-  
“ ſion of the Law of his Creator.”

Of the Nuptials of *Adam* and *Eve*, we have the following Account in the Treatiſe *Othiob* or *Oſios*, written by Rabbi *Akkiva*\*, “ The holy and bleſſed  
“ God invited them both to the Feaſt, which was  
“ made up of the choiceſt Victuals, and the moſt  
“ exquisite Dainties in Paradise, and prepar'd for  
“ them Tables of Jewels, each Jewel being an

“ Hundred Ells long, and Sixty Ells wide : And  
 “ Variety of delicious Food was set before them ;  
 “ as it is said, \* *Thou preparest for me a Table.* The  
 “ ministring Angels were employ’d in roasting the  
 “ Flesh, and cooling the Wine. But when the Ser-  
 “ pent came and saw the Honour that was done  
 “ them (*Adam and Eve*) he cast an envious Eye upon  
 “ them, and was full of Passion and Spite against  
 “ them.” The Like is found in several other Rab-  
 binical Treatises.

That *Sammaël* had been one of the Seraphims, we  
 are inform’d in the little *Jalkut Rubeni* † under the  
 Title *Sammael*, out of *Sobar*, in the following Man-  
 ner. “ Before the First Man had sinned, *Sammaël*  
 “ was one of the Seraphims ; and had Six Wings ;  
 “ but he fell off from the Lord &c. But when he  
 “ had seduced *Adam* to transgress, he was cast out  
 “ of Heaven ; as we read in the *Jalkut Skimoni* ‥  
 “ to the following Effect, He (*namely God*) set  
 “ them all Three before him, and pronounc’d upon  
 “ them a Sentence of Nine Curses, and of Death ;  
 “ and cast *Sammaël*, with all his Host, from his  
 “ Place of Glory, and out of Heaven ; and cut off  
 “ the Serpent’s Feet ; and added this to her Punish-  
 “ ment, that once in every Seven Years, she should  
 “ with great Pain to her self be stript of her  
 “ Skin.”

But *Sammaël* (that is, the Devil) would, it seems,  
 when he was cast out of Heaven, have dragg’d *Mi-  
 chaël* along with him, according to the following  
 Passage in Rabbi *Bechai*’s Exposition on the Five  
 Books of *Moses*, in the *Paraschæ acar emot*, § “ In

\*Ps. 23. 5. † Num. 3. ‥ Fol. 8. Col. 4. N. 27. § Fol. 139. Col. 1.



*Medrash* it is said, “ That the holy and blessed God  
“ cast him, namely *Sammël*, and his Band, down  
“ from Heaven ; and that he (*Sammaël*) took hold  
“ of the Wings of *Michael*, to pull him down along  
“ with him ; but God rescu’d him, for which Reason,  
“ the Angel *Michael* is called the *Escaped*, or the  
“ *Preserved*.”

We have already shewn a Tradition of the *Jews*,  
that *Sammaël* lay with *Eve*, and begot *Cain*. Upon  
this Matter we add the following Passages. In the  
*Falkut Chadaash*, under the Title *Adam*, ’tis said \*  
“ *Eve* conceiv’d by *Sammaël*, and brought forth  
“ *Cain* ; and when she saw, by his Shape, that he  
“ was unlike the lower Creatures, and that he was  
“ of the upper Creation, she said, † *I have gotten*  
“ *a Man from the Lord*.” Again it is said ‡ He,  
“ *Sammaël*, lay with *Eve*, who conceived by his Im-  
“ purity, and brought forth *Cain* ; whose Shape  
“ was not like that of other Men.” Rabbi *Mena-*  
“ *chem von Reckanet*, in his Exposition on the Five  
Books of *Moses*, in the *Parascha Bereshith*, on the  
Words, § *And Adam knew his Wife Eve*, writes  
thus, “ Know then, that *Cain* was form’d from the  
“ Impurity, and that Drop which the Serpent injected  
“ into *Eve* : But as it was impossible, without  
“ the Mixture of *Adam*’s Seed, for the Spirit to cloath  
“ it self with a Human Body, and be brought forth  
“ into this World ; so the Seed of *Adam* furnish’d  
“ Means for the Cloathing it with a Body. There-  
“ fore he (namely *Cain*) became a Murderer : As it  
“ is said, \*\* *Out of the Serpent’s Root shall come*  
“ *forth a Cockatrice*. For such was the influential

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\* Fol. 3. Col. 3. N. 12: † Gen. 4. 1. ‡ Fol. 4. Col. 4. N. 43:  
§ Gen. 4. 1. \*\* *Isaiah*. 14. 29.

“ Nature of the Judgment upon him (*the Serpent*)  
 “ And *Jonathan*, the Son of *Uziel*, on whom be Peace,  
 “ writes thus : And *Adam* knew his Wife, who had  
 “ conceived by the Angel *Sammaël*, was pregnant,  
 “ and bare *Cain*, whose Resemblance was like the  
 “ upper (*Creatures*) and not like the lower. And she  
 “ said, I have got the Man, the Angel of the Lord.  
 To the same Purpose we read in the said *Talkut Chada-  
 sh*,\* under the Title *Adam* ; also in the great *Talkut  
 Rubeni* †, and in several other Rabbinical Treas-  
 ures.

In the Treatise *Avoth*, of Rabbi *Nathan*, in the  
*Amsterdam Talmud* || it is said, The Serpent had an  
 Inclination to take *Eve* to Wife. The Words run  
 thus : “ What had the First Serpent at that Time  
 “ in his Mind? He said within himself, I will go  
 “ and murder *Adam*, and take his Wife, and be  
 “ King of the whole Earth : I will walk with my  
 “ Body erect, and eat of all the Dainties of the  
 “ World. Then said the Holy and Blessed God to  
 “ him, Thou hast said, Thou wilt murder *Adam*,  
 “ and take *Eve* to Wife ; therefore I will set En-  
 “ mity between thee and the Woman. Thou hast  
 “ said, Thou wilt be King over the whole World :  
 “ Thou shalt therefore be cursed above all Cattle.  
 “ Thou hast said, Thou wilt walk with thy Body  
 “ erect ; therefore upon thy Belly shalt thou creep.  
 “ Thou hast said, Thou wilt eat of all the Dainties  
 “ of the World ; therefore Dust shalt thou eat all  
 “ the Days of thy Life.”

The Spots which are seen in the Moon are tradi-  
 tionarily said, among the *Jews*, to have been caused  
 by *Sammaël*. Thus Rabbi *Menachem von Rackanatz*

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\* N. 52. † Fol. 22, Col. 1. || Fol. 1. Col. 2.

in his Exposition on the Five Books of *Moses*, in the *Parascha Mezora*. “The Spots, says he, that are  
“seen in the Moon, and always appear there, are of  
“the Filthiness which the old Serpent cast upon the  
“upper Moons : But hereafter that Filthiness will  
“vanish ; as it is said, \* *And the unclean Spirit I*  
“*will drive from the Earth.*”

The Rabbins lay a Multitude of Evils more, to the Charge of *Sammaël*. Particularly they say, he is the Cause of all Quarrels and Confusions. To this Purpose, in the little *Falkut Rubeni*, † ’tis said, “*Rabbi Moshe bar Nachman* has written, that the  
“Eighth *Sephira* is call’d the Filthiness of *Sammaël*,  
“We have it also from Tradition, that he creates  
“Quarrels and Confusions in the great *Schools*, and  
“that all those whom he influences, are Liars, and  
“keep not their Words ; they also stir up War”.

The *Jews* have ever reckon’d him their Adversary. In the *Falkut Chadasch* || ’tis said, “*Sammaël* accuseth  
“the *Israelites* always ; but when, on the Feast of  
“Peace-Offering, they give him a Goat, he be-  
“comes their Mediator.” To this Purpose is like-  
wise the following Passage in the Treatise *Sbaare ora*, \*\* printed at *Mantua*. “*Sammaël* always opposes  
“the *Israelites*, and accuses them ; but on the Feast  
“of Peace-Offering, *Sammaël* hath no Power to act  
“against them” The *Falkut Chadasch* § says, The  
“Word *Hassatan* maketh, through the *Gematria*,  
“364 ; but the Year has 365 Days : By which it  
“is intimated, that *Satan* reigns every Day in the  
“Year, except on the Day of Peace Offering, on  
“which he hath no Mouth to accuse.” Here we  
must observe, that his Mouth is stopt by Means of  
the Presents that are made him on that Day.

\* Zach. 13. 12. † Fol. 8. N. 53. || Fol. 118. Col. 4. N. 79.

\*\* Fol. 26. Col. 10. § Fol. 100. Col. 3. N. 1.

The Annual Present which the *Jews* make to *Sammaël*, is, as we have shewn already, a Goat. And this, they say, is the Goat mention'd in *Levit.* 16. 21. where he is called *Asafel*, i. e. the Scape Goat. And in the *Talkut Chadaash* \* out of *Sobar*, we have the following Passage. “ When *Sammaël* receives  
 “ the Goat, and the *Israelites* have thereupon confessed their Sins, then comes *Sammaël* and is their  
 “ Advocate or Mediator with God, and accuseth them  
 “ no more, because he hath received a Present.  
 “ Upon which, God saith to all the Princes, Have  
 “ you seen him who always accuses my Children;  
 “ but who, for the giving him this single Goat, is  
 “ become their Advocate? Hereupon they unanimously agree, that all the Sins of the *Israelites*  
 “ shall come upon his (*Sammaël's*) Head. And if  
 “ the Nations should know, that through this Goat  
 “ the Sins of *Israel* came upon their Necks, they  
 “ would (which God forbid) not suffer an *Israelite*  
 “ to live, not even a single Day.”

This Matter having been represented to the *Jews* as an abominable Service done to the Devil, Rabbi *Isaac Karo*, in his Book *Toledoth* has defended the Service by the following Argument, \* “ A Present  
 “ is no Service, for Service proceedeth from Love  
 “ and a benevolent Heart; and all that a Servant  
 “ gives to his King or Master, is done for that End,  
 “ to fulfil his (*Masters*) Will. But a Present is given to one whom a Man fears, to avert an Evil,  
 “ and to avoid suffering by him. Of the same Kind  
 “ is the Present given to *Sammaël*. Nay the holy  
 “ and blessed God sendeth, from his Table, of his own Provisions to the Planet *Mars* (i. e. *Sammaël*, or the Devil) to prevent his hurting the *Israelites*.” What an extravagant Apology!

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\* *Fel.* 101. *Col.* 3. *N.* 21. † *Fel.* 26. *Col.* 1.

And the Rabbins say, *Job* was plagued by *Satan*, because he had made no Present or Gift unto *Sammaël*. Concerning which, in the *Talkut Chadaſh* \* under the Title *Beth hammikdoſh*, out of *Sohar*, we have the following Paſſage : “ It is written of *Job*, “ † *And he offer'd Burnt Offerings, according to the* “ *Number of them all.* But a Burnt Offering aſcendeth only to the moſt High ; ſo that his Offering was made only to God, and the *Sitra achera* (i. e. *the other Party*) I mean the unclean and wicked Spirit had no Share in it ; wherefore *Satan* had Power over him: But if his Offerings had been wholly Burnt Offerings, and he had given *Satan* ſome Part of them, he (*Satan*) would have had no Power over him.” And ¶ in the ſame Treatiſe, it is ſaid, that *Abel* gave ſome Part of his Offering to *Satan*. The Words run thus, “ The Offering of *Abel* was accepted, becauſe he devoted the principal Part of his Sacrifice to the Holy and Bleſſed God ; but, nevertheleſs, he gave one Part to the *Sitra achera*, the other Party, (that is, *to the Devil*): But *Cain* acted differently ; he gave the principal Part of his Sacrifice to the other Party, and but a ſmall Part to the Holy and Bleſſed God ; wherefore it was not acceptable.

*Sammaël* being Chief of the before-mention'd Princes, who are ſaid to govern the Nations of the World, we have ſearch'd the Rabbinical Writings to find over what particular People *Sammaël* himſelf is ſaid to preſide ; and we have found, that the Rabbins aſſign to him *Eſau*, that is, the Natives of *Aſric* for his Portion. Rabbi *Menachem von Reckanet*, in his Expoſition on the Five Books of *Mofes*, writes thus : “ The Holy and Bleſſed God hath comman-

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\* *Fol. 40. Col. 2. N 35.* † *Job. 1. 5.* ¶ *Fol. 6. Col. 1. N. 71.*  
 “ ded

ded us, on the Day of Peace-Offering, to send in-  
 to the Wilderness, to the Prince who governs  
 there, a Goat, which is due to him as Lord there-  
 of. From his Power and Influence are deriv'd  
 Destruction and Desolation : In a Word, he is the  
 Soul of the Planet *Mars*; and has his Part among  
 the Nations of *Esau*, a People that inherit Sword  
 and War." The same we find in Rabbi *Bechai's*  
 Exposition on the Five Books of *Moses*.

On this Account *Sammaël*, among the *Jews*, is  
 stil'd by the several Appellations following.

1st. He is called *Sbaro shel Esau*. This we find in  
 the Treatise *Shene Luchoth habberith*, \* where it is  
 said, " The Prince of *Esau*, who is the Accuser  
*Sammaël*, is the Evil Nature : He is Satan ; he is  
 the Angel of Death." And in *Zeror hammor* †  
 it is said, " Because he (*Jacob*) tarried on his Way,  
 he was bit by the old Serpent, which is *Satan*,  
 or Evil Nature, which was *Sammaël*, the Prince  
 of *Esau*." And *Abarbenel* in his Explanation of  
 the 65 Chap. of *Isaiab*, || writes thus, " It is already  
 known to thee, that *Sammaël* is the Prince of  
*Esau*." The same we find in many other Treatises.

2dly. He is likewise stiled *Memunneh de Esau*,  
 i. e. *Esau's Conservator* ; as we read in the great  
*Talkut Rubeni*, § in the *Parascha Vajislach*. " He is  
 One that is lost to Shame. Such a One is the  
*Memunneh de Esau*, i. e. *Esau's Conservator* ; who  
 was acquaint'd with the Temper of *Jacob*, and his  
 excellent Disposition, yet was not ashamed in his  
 Presence."

3dly. He is called *Sar shel Edom*, i. e. the Prince  
 of *Edom* ; particularly in the *Talkut Chadasch* ; \*\*

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\* Fol. 132. Col. 1. † Fol. 46. Col. 2. || Fol. 93. Col. 4.  
 § Fol. 60. Col. 2. \*\* Fol. 80. Col. 4. N. 20.

where 'tis said, " Our Sages, of blessed Memory, have said, that the Holy and Blessed God will destroy or kill *Sammaël*, the Prince of *Edom*: Not that God himself will destroy him, but he will take hold of the Forelock of his Hair, and *Elias* will slay him." In the little Treatise *Askath Rochel*, it is said, " That God hereafter will visit *Christendom* with Ten Plagues." And thereupon follows, " Then shall the Holy and Blessed God cast down *Sammaël*, who is the Prince of *Edom*."

4thly. He is called *Appotropa shel Edom*, i. e. the Provider and Nurser of *Edom*. This we find in the *Falkut Chadaash* \* in the following Passage, " The Great Prince *Michael*, who is the Provider of *Israel*, came once into the Presence of God, and said to him, O thou Lord of the World, when shall the *Israelites* be released from the *Edomitish* Captivity? For behold, thou hast written, when they have suffer'd great Hardships, they are to be deliver'd from their Captivity. Then said God, *Sammaël*, which is the *Appotropa shel Edom*, i. e. the Provider of *Edom*, shall come and argue with thee. Now when *Sammaël* came, he said, O thou Lord of the World, thou hast said, the *Israelites* shall continue in Captivity till they have repented; but now they are wicked. Whereupon the Holy and Blessed God rebuked *Sammaël*, because he spoke Evil against *Israel*: And *Sammaël* flew Three Thousand Miles from thence. Whereupon God said to *Michael*, Thou shouldst before have seen the Words, † *If thou turnest to the Lord thy God*: And then, ‖ *The Lord thy God is a merciful God*. To which *Michael* replied, O thou Lord of the World! art thou then in vain call'd the merciful

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\* Fol. 46 Col. 4. † Deut. 4. 30. ‖ 1.

“ God, that thou shouldst not have Compassion on  
 “ them, altho’ they are unworthy of it? Then said  
 “ God to him, I have sworn it, that I will not de-  
 “ liver them till they turn unto me; and if they  
 “ turn unto me but so much as the Point of a Nec-  
 “ dle, then will I open unto them a wide Gate.”  
 The same in other Words, is said, in the great *Jal-  
 kut Rubeni*.\*

5thly. He is called *Rabba de Edom*, i. e. Lord  
 or Prince of *Edom*; as we read in the little *Jalkut  
 Rubeni*, <sup>1</sup> where, on the Words, <sup>2</sup> *And there wrest-  
 led a Man with him*, we find it said, “ This is  
 “ *Sammaël*, the *Rabba*, that is, the Prince of *Edom*;  
 “ and he struggled to have *Jacob* under Servitude  
 “ to the *Edomites*: But *Jacob*, on Account of  
 “ his great Merit, was not delivered into his  
 “ Power.”

6thly. He is called *Cochos shel Esau*, i. e. the  
 Power of *Esau*; and *Coach malchath Edom*, i. e. the  
 Power of the *Edomitish* Empire. The First of these  
 Appellations we meet with twice, in *Shene luchoth  
 habberith*, <sup>3</sup> and a little farther, these Words, <sup>4</sup>  
 “ His Power above is *Sammael*, which is *Satan*,  
 “ and Evil Nature.” The other is mention’d in  
*Rabbi Bechai*’s Exposition on the Five Books of  
*Moses*, <sup>5</sup> in the *Parasha Tasria*, in the following  
 Manner, “ *Jacob* (of whom we read, *Gen.* 49.  
 “ 24.) is the Power (the God) of *Jacob*. But  
 “ *Coach malchath Edom*, is the Power of the *Edomitish*  
 “ Empire; as is mention’d in *Jerem.* 46. 15. in  
 “ these Words, *Thy valiant Men*:” The Rabbi,  
 having said, a little before, that “ *Sammaël* is  
 “ called, in the Plural Number, *Thy valiant Men*,

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\* Fol. 169. Col. 2. (1) N. 12. (2) *Gen.* 32. 24. (3) Fol. 234.  
 Col. 1. (4) Fol. 243. Col. 1. (5) Fol. 135. Col. 2.



“ because he being the Prince thereof (*of the Edo-  
“ mitish Empire*) as we have before observ’d, all the  
“ valiant Men there; which are subjected to his  
“ Power, are comprehended in him.

7thly. He is called *Saro shel Romi*, i. e. the Prince  
over Rome, or the *Roman Prince*, or Prince of the  
*Roman Empire*: Or *Saro shel Kerach Romi*, i. e.  
the Prince of the City of Rome. The Name *Saro*,  
or *Sar shel Romi*, we find in Rabbi *Bechai*’s Expo-  
sition on the Five Books of *Moses*, \* in the *Parasha*  
*Mikkez* in the following Passage, “ Ten are written  
“ down in the High Judicatory, and are given to  
“ the wicked *Sammaël*, to *Saro shel Romi*, the Prince  
“ of Rome, or the *Roman Prince*.” And Rabbi  
*Menachem von Rekanet*, in his Exposition on the Five  
Books of *Moses*, † on the Words ‡ *For my Sword*  
*shall be bathed in Heaven, behold; it shall come down*  
*upon Idumea*, gives the following Explanation,  
This is the same that our Sages of blessed Memory  
have said, in “ *Sepher hechaloth*, of *Sammaël Saro shel*  
“ *Romi*, that is, the Prince of Rome, and his Pow-  
“ ers. The Vengeance which shall overtake him,  
“ is with-held ’till his Time is compleated, in which  
“ shall be fullfill’d what is written, § *And it shall*  
“ *come to pass in that Day, that the Lord shall punish*  
“ *the Host of the High Ones, that are on high*; for  
“ he, namely, *Sammaël*, with all the Princes of the  
“ Regions on high, shall then be kill’d, cut, and  
“ cast away, like the Goats and Lambs on the Day  
“ of Peace Offering.”

8thly. He is stilled *Sar Amelek*, i. e. Prince *A-  
malek*; which we read in the *Falkut chadasch*, ¶ “ The  
“ Prince *Amalek* is Head among the *Kellisoth*,  
“ i. e. Shells; by which, as has been said, is un-

\* *Fol. 53. Col. 4* (1) *Fol. 53. Col. 4*. (2) *Il. 34. 5*. (3) *Il.*  
*24. 21*. (4) *Fol. 109. Col. 3*.

“ derstood, the Evil Spirits; wherefore he is called  
 “ *Amalek*, which signifies, *Am Kal*, a Loose People;  
 “ or a People (*consisting*) of 130, because *Amalek*  
 “ came with 130 Chiefs of *Sammaël*; the Word  
 “ *Sammaël* makes (*thro’ the Gematria, he means,*  
 “ *we suppose*) the Number 131, because he has a  
 “ Host of 130.

9thly. He is term’d *Kelifath Edom vá Amalek*, i. e.  
 The *Kelifa*, or, Shell of *Edom*. This we find in  
*Emek hammelech*,<sup>1</sup> thus, “ *Sammaël* appears above, in  
 “ the Likeness of an Ox, or a Hog; but especially,  
 “ in the Time of Pestilence; against which, God  
 “ preserve us, he appears to Men in the Likeness  
 “ of a black Ox; and whoever sees him, is certain-  
 “ ly not saved. And the Names, Ox, Ass, Dog,  
 “ which he bears, and which signify the *Kelifa*,  
 “ or, the Shell of *Edom*, *Ismael*, and *Amalek*,  
 “ plainly shew, that he is of the Brute-Kind.

10thly. He is called *Cocho shel Amalek*, i. e. the  
 Power of *Amalek* as appears in the Treatise *Ma-  
 arebeth baclabuth*<sup>2</sup>, thus, “ *Moses* had lifted up  
 “ the Ten Fingers of his Hands, in the War with  
 “ *Amalek*, in Respect of the Ten *Sephiroth*, or, *Se-  
 “ phiros*, in order to unite them all into one Crown,  
 “ which is the Might of *Israel*, which fought for  
 “ the same, &c. All this was necessary for *Moses* to  
 “ do, with Respect to the Power of *Amalek*, who is  
 “ nourish’d from the Side of a Serpent, that is, from  
 “ the Left Side, namely, Fear; wherefore the  
 “ same Power is called *Sammaël*, and he is the  
 “ Prince of *Esau*. ”

The Reader will judge from this Detail of the fe-  
 veral Names of *Sammaël*, among the *Jews*, how  
 far they make *Christendom* subject to his Power.

(1) *Fol.* 130. *Col.* 1. ch. 11. (2) *Fol.* 257. *Col.* 1.

In the Treatise *Sepher habbahir*, <sup>1</sup> which treats of the Delusion of *Adam* and *Eve*, it is said, “*Sam-  
mael* is punish’d by being made Prince of the  
wicked *Esau*. But the Holy and Blessed God,  
hereafter, when the Empire of the *Edomites* shall  
be rooted out (which will be quickly, and in  
our Days) will bring him down first; as it is  
said, <sup>2</sup> *The Lord shall punish the Host of the High  
Ones, that are on High.*

The Rabbinical Writings inform us likewise, that *Leviathan* is the Prince of *Edom*; particularly, the Treatise *Caphthor upherach*, <sup>3</sup> where it is said, “*Gabriel* shall hereafter have a Chace with *Levi-  
athan*; as it is said in *Job*, <sup>4</sup> *Canst thou draw forth  
the Leviathan with a Hook?* &c. The Meaning  
of which is, that *Gabriel* shall, hereafter, have a  
Chace with *Leviathan*; that is, a War with *Levi-  
athan* the Prince of *Edom*, as it is said, <sup>5</sup> *Who is  
he that cometh from Edom?*” And in the Trea-  
tise, *Mashiach uthechiath hammethim*, out of the  
Book *Tekkumim*, ’tis said, “Upon the Ox and the  
Ass, which are the Representatives of *Esau* and  
*Ishmael*, will come riding the two *Messias*, who  
will reign over them.” And in the Treatise,  
*Maarcobeth baëlabuth*, <sup>6</sup> it is said, “*The old Serpent  
is the Prince of Esau.*” In *Falkut Chadaash* <sup>7</sup> un-  
der the Title *Babel*, ’tis said, “*The Raven is the  
Prince of Edom.*” Again, in the *Falkut Cha-  
dash*, <sup>8</sup> we find the following Passage, “*Sair,*  
that is the Hairy Devil, which is the Power of  
*Esau*, who makes Strife with the Smooth Man,  
namely, *Jacob.*”

(1) Fol. 12. Col. 4. (2) Es. 24. 21. (3) Fol. 132. Col. 1.

(4) Ch. 41. 1. (5) Es. 60. 61. (6) Fol. 76. Col. 1. (7) Fol.  
38. Col. 4. N. 36. (8) Fol. 119. N. 92.

*Sammaël*, as we have shewn, is taken for the Angel that wrestled with *Jacob*. And on these Words, <sup>1</sup> *And there wrestled a Man with him*, Rabbi *Menachem von Rakanet*, in his Exposition on the Five Books of *Moses*, <sup>2</sup> writes thus, “ It is well known to thee, that this Angel was the Prince of *Esau*.” In the Treatise *Zeror hammor* <sup>3</sup> on the foregoing Words, ’tis said, “ This is *Sammaël*, who came to proclaim the Sins of the *Israelites*.” And in the little *Falkut Rubeni*, <sup>4</sup> it is said, “ This is *Sammaël* the Prince of *Edom*, who had commanded, that *Jacob* should be under Servitude to *Edom*.” And in the said little *Falkut Reubeni*, <sup>5</sup> in the Part entitled *Sammaël*, it is thus said, “ *Sammaël* met with *Jacob*, (who had the Resemblance of the First Man) and combated with him, but could do him no Hurt, because *Abraham* guarded him on the Right, and *Isaac* on the Left Side: And when *Sammaël* was desirous to depart from *Jacob*, he would not suffer him till he had given him the Blessing which he had bought of *Esau*. From that Time he caus’d *Jacob*’s vital Strength to diminish by touching the Joint of his Hip-bone.” To the same Purpose is a Passage in the great *Falkut Rubeni*, <sup>6</sup> in the *Parascha Vajischlach*. Some will have it, that *Sammaël* appear’d unto *Jacob* in the Shape and Likeness of *Esau*.

Others again say, that the Angel, which wrestled with *Jacob*, was *Michael*. For Instance, in the *Falkut Chadaash* <sup>7</sup> it is said, “ That same Angel, which wrestled with *Jacob*, was *Michael*.” And in *Avodath hakkodesh*, <sup>8</sup> there is the following Passage. “ In the Treatise *Sode rase*, on the Words *And a Man*

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(1) Gen. 32. 24. (2) Fol. 65. Col. 4. (3) Fol. 45. Col. 2.  
 (4) N. 1. (5) N. 49. (6) Fol. 61. Col. 3. (7) Fol. 119. Col.  
 4. N. 101. (8) Ch. 4. Fol. 58. Col. 4.

“wrestled with him, Some say, it was the Prince of  
 “*Eſau*; others, that it was *Michael*.” Rabbi Tar-  
 pan’s Opinion was, “That *Michael* had no Power  
 “to stir from the Place, till *Jacob* had given him  
 “Leave. And when *Michael* said, *Let me go*, then  
 “said *Jacob* to him, Thou art a Thief and a Game-  
 “ster. But when *Michael* said, Stand still, behold  
 “there came the Bands of Ministering Angels, who  
 “said to *Michael*, ascend up into Heaven; for now  
 “is the Time of singing the Hymn; but he an-  
 “swer’d them, I cannot, because of this *Jacob* who  
 “detains me.” This is likewise found in the great  
*Falkut Rubeni* <sup>1</sup> in the *Parascha Vajischlach*.

But how can what has been said concerning the  
 Angel and *Jacob*, be reconcil’d with the following  
 Passages out of *Avodoth bakkodesh*, Chap. 12. in the  
 3d Part, <sup>2</sup> where, on these Words <sup>3</sup> *The Angel, who*  
*redeemed me from all Evil, bless the Lads*, we find the  
 following Matter. “What makes it demonstrable  
 “that this Angel was not one of those who were  
 “created without a Body, is the Expression of *Ja-*  
 “*cob*, when he said, *bleſs the Lads*. And far be it  
 “from our Holy Father, on whom be Peace, that  
 “he should desire a Blessing for his Sons from an  
 “Angel created without a Body. For the Blessing  
 “is not coveted but from him in whose Power it is  
 “to bless, that is, the only ever blessed God; and  
 “whoever desires a Blessing of any other Being,  
 “has no other God (*than that Being*); of whom it  
 “is said <sup>4</sup> *They have forsaken me the Fountain of li-*  
 “*ving Water, for broken Cisterns that can hold no*  
 “*Water*.”

The *Jews* are said, up and down the Rabbinical  
 Writings, as we have fully shewn, to be under the

(1) Fol. 61. Col. 1. (2) Fol. 70. Col. 2. (3) Gen. 48. 16.  
 (4) Jer. 2. 13.

Care and Government of no other than God himself; yet it is sometimes said, that the Angel *Michael* is their Prince; particularly in the Treatise *Sbaare ora*,<sup>\*</sup> where it is said, “The blessed Lord hath given  
 “to the *Israelites* a Prince, the High Priest *Michael*, who carries the Ensign”. And Rabbi *Joseph ben David Jacob*, in his Exposition on the Prophecy of *Daniel*, on the Words † *And at that Time shall Michael stand up, the great Prince, which standeth for the Children of thy People*, writes thus,  
 “The Seventy Nations have Seventy Princes in  
 “Heaven. *Israel* also has a Prince, namely *Michael*. But there is a Difference between the Government of the Prince of *Israel*, and that of the  
 “other Princes. For the Princes of the Nations,  
 “are the Gods of the Nations; and the Nations treat  
 “them as their Gods; neither are the Nations provided for by any but their Princes: But the Lord  
 “takes Care of the *Israelites*, altho’ *Michael* presides  
 “over them; which he does only by the Command  
 “of his Creator, without whose Instructions he neither does great Thing nor small.

The Reason of his being call’d the Prince of the *Israelites*, is given in *Avodeth bakkodesh*, Chap. 4th. in the 3d Part, entitled *Chelek battachlith*, || thus,  
 “He is called so for no other Reason, but that he  
 “enquires into their Wants, speaks for them, and  
 “is their Mediator.” In *Shemoth rabba* § it is said,  
 “This is *Michael* himself, of whom it is written,  
 “*Dan. 12. 1. And at that Time shall Michael stand*  
 “*up, the great Prince who standeth for the Children of*  
 “*thy People*; and he has this Name given him, because he sollicitates for Necessaries for the *Israelites*,  
 “and speaks for them; as it is said, *Zach. 1. 12.*

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<sup>\*</sup> Fol. 60. Col. 3. † *Cb. 12. 1.* || Fol. 59. Col. 2. § Ch. 18.

“Then

“ Then the Angel of the Lord answer’d and said, O  
 “ Lord of Hosts, wilt thou not have Mercy on Jeru-  
 “ salem ?

With Regard to the Time he was made a Prince  
 over the *Israelites*, the Rabbins are not agreed. We  
 find in the *Jalkut Chadash*, \* the following Passage.  
 “ This was *Michael*. At the same Hour, the Band  
 “ of *Michael*, or the Angels which were under him,  
 “ thought to put *Jacob* in Fear, till the holy and  
 “ blessed God appear’d to him. Then said God to  
 “ *Michael*, Thou hast maim’d my Priest *Jacob*, and  
 “ hurt his Hip in wrestling with him. To which  
 “ *Michael* replied, O Lord of the World, behold I  
 “ am a Priest. True, said God, thou art a Priest  
 “ in Heaven ; and he is one below upon Earth.  
 “ Hereupon *Michael* immediately besought *Ra-*  
 “ *phael*, saying, My Companion, stand by me in  
 “ this Extremity, and heal him (*Jacob on his Hip*)  
 “ And the same Hour (*Raphael*) came down and hea-  
 “ led him. Then said the holy and blessed God to  
 “ *Michael*, why hast thou done so unto my First  
 “ born ? And he answer’d, O thou Lord of the  
 “ World, I have done it for thine Honour, because  
 “ he should not stand in Fear of *Esau*. Then said  
 “ God to him, From this Instant thou shalt be the  
 “ Mediator of his Seed, &c.” We find the  
 same Matter in the little *Jalkut Rubeni* † under the  
 Title *Malach*.

But in the said *Jalkut Chadash*, we find another  
 Time mention’d when *Michael* was appointed the  
 Prince or Mediator of the *Jews*; and that was  
 when *Solomon* had built the Temple. The Words  
 run thus, “ When *David* had sinned, tho’ God  
 “ pardoned him, yet would not the Angels suffer

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\* Fol. 91. Col. 4. N. 171. † N. 120. || Fol. 61. Col. 4.  
 “ him

“ him to enter the Gates of the *Upper Jerusalem*, till  
 “ *Solomon* had built the Temple; then did God or-  
 “ der *Michael* and Sixty Angels to be the Protec-  
 “ tors of *Israel*. At the same Time *Michael* suf-  
 “ fer’d *David* to enter the Gates of *Jerusalem*, and  
 “ introduc’d him into the Company of the Patri-  
 “ archs; agreeable to that Scripture, \* *The Stone*  
 “ *which the Builders refused, is become the Head Stone*  
 “ *of the Corner*,” Rabbi *Isaac Kary*, in his Exposi-  
 “ tion on the Five Books of *Moses*, called *Toledoth Iz-*  
 “ *back* in the *Parascha Shemini*, † is of another Opi-  
 “ nion. For on the Words, ‡ *And the Glory of the*  
 “ *Lord appeared to all the People*, he says, “ In the  
 “ Word *Nirab* are the Letters of the Name *Abaron*;  
 “ and in the Word *Alechem*, the Letters of the  
 “ Name *Michael*, Prince of *Israel*, denoting that  
 “ the Divine Majesty, in Honour to *Abaron*, pub-  
 “ lickly appear’d to testify to Every one the Remis-  
 “ sion of their Sins in Relation to the Molten Calf.  
 “ It further intimates, that in Honour to him, *Mi-*  
 “ *chael* was the same Day appointed Prince over  
 “ *Israel*.”

These are the Things the *Jews* conceive concern-  
 ing their Prince *Michael*, and the Seventy Princes  
 of the Nations: But here we must observe, that the  
*Jews* themselves acknowledge, that *Israel* is no lon-  
 ger their Title, but is given to the Gentiles. In  
*Echa Rabbathi* § on the Words \*\* *He hath cut off in*  
*his fierce Anger all the Horns of Israel*, it is thus  
 written, “ There are ten Horns, the Horn of *Abra-*  
 “ *ham*, of *Isaac*, of *Joseph*, of *Moses*, of the *Law*,  
 “ of *Priesthood*, of the *Levites*, of *Prophecy*, of  
 “ the *Temple*, and of *Israel*; to which Some add the  
 “ Horn of the *Messias*, &c. All these were given to

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\* Ps. 118. 22. † Fol. 70. Col. 2. ‡ Lev. 9. 24. § Fol. 303.  
 Col. 1. \*\* Lam. 2. 3.



“ the Heads of the *Israelites* ; but the *Israelites* hav-  
 “ ing transgressed, they (*the Horns*) were taken from  
 “ them ; as it is said, *He hath cut off in his fierce An-*  
 “ *ger, all the Horns of Israel* ; and they are disposed  
 “ among the Nations of the World.” To the same  
 Effect the *Medrash Tillim*, \* on the 75th *Psalms*.

But let us return to the Rabbinical Accounts of  
*Sammaël*. We have shewn already, that he is called  
 the Angel of Death ; and it may be entertaining, to  
 shew the wild Notions the *Jews* conceive of him in  
 that Capacity. But before we do this, let it be ob-  
 serv’d, that the *Jews* believe there are two Angels  
 assign’d to the Office of Death ; the one good, the  
 other evil ; of which it is said in the little Treatise  
*Tuf baarez* † “ He that dies in the Land of *Israel*,  
 “ dies not by the Angel of Death, but by a holy  
 “ Angel.” And again, ‖ “ There are two Angels  
 “ who preside over Death, one is set over the Dead  
 “ who are out of the Land of *Promise*, and his Name  
 “ is *Sammaël* ; and the other, who has the Care of  
 “ the Dead in the Land of *Israel*, is called *Gabriel*.  
 “ Each of them has a numerous Host under his  
 “ Command ; and these Hosts are the Angels of  
 “ Death. These Two are Deputies of the Angel  
 “ *Metatron* ; to whom the Holy and Blessed God  
 “ daily makes known those who are appointed to  
 “ Death, and the Number of them. Then *Metra-*  
 “ *ton* commands his Servant *Sammaël* to bring a-  
 “ way the Souls that are destin’d (*to be separated*  
 “ *from the Body*) that Day, and which are without  
 “ the Land of *Promise* : And he orders *Gabriel* to  
 “ bring away the Souls, which are that Day de-  
 “ stin’d to be taken out of the Land of *Israel*. But  
 “ neither of these Deputies do themselves bring a-

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\* Fol. 35. Col. 1. † Fol. 16. Col. 3. ‖ Fol. 31. Col. 4.

“ way

“ way any Souls out of the World, but each of  
 “ them employs some of his Host for that Purpose.  
 “ For every Soul is dispatch’d a particular Angel.  
 “ There are Degrees and Distinctions among the  
 “ Angels, a Respect to which is had according to  
 “ the Degree or Dignity of the Soul they are  
 “ to fetch away. When one of these Angels  
 “ has taken away the Soul, and deliver’d it into  
 “ the Hands of his Principal who sent him for it,  
 “ he is extinguish’d, and perishes from the World,  
 “ because he was created only to fetch one Soul.”

In *Sobar*, in the little *Falkut Chadasb*, \* we find the following Passage. “ All the Dead, who die out  
 “ of the Land of *Promise*, die by the Angel of  
 “ Death ( that is, *Sammaël*, who is particularly so  
 “ named ) wherefore they are called *Néfela*, i. e.  
 “ Dead Corpses or Carcasses. The others, who die in  
 “ the Land of *Israël*, are not committed to the An-  
 “ gel of Death, but to the Angel of Mercy, name-  
 “ ly, *Gabriel*, who is set for that End over the Land  
 “ of *Israel* ; and they are called *Methim*, or *Mesim*,  
 “ i.e. Dead, which is the Sense of the Words, † *Thy*  
 “ *dead Men shall live* ; these are the Dead in the  
 “ Land of *Israel*. *My dead Body shall arise* ; that  
 “ is, those that are dead without the Land of *Pro-*  
 “ *mise*. But if thou arguest, If it is so, what Pre-  
 “ ference had *Moses*, *Aaron*, and *Miriam*, above the  
 “ Rest of Mankind, it may be answer’d, that tho’  
 “ they died out of the Land of *Promise*, yet did  
 “ they not die by the Angel of Death, but by the  
 “ Angel of Mercy ; as it is said, || *According to the*  
 “ *Word of the Lord.*”

In *Vajikra Rabba*, in the 18th *Parasha* §, he is said, to have no Power over the Jew. The Words

\* Fol. 31 Col. 3. 4. N. 44.  
 § Fol. 151. Col. 1.

† Is. 26. 19.

|| Deut. 34. 5.

run thus: “ *Rabbi Jochanan* says, in the Name of  
 “ *Eliezer*, Son to *Rabbi Jose* the *Galilean*, When the  
 “ *Israelites* stood before Mount *Sinai*, and said, \* *All*  
 “ *that the Lord hath said will we do, and be obe-*  
 “ *dient*, The Holy and Blessed God called the  
 “ Angel of Death, and said to him, Altho’ I have  
 “ subjected all Creatures to thy Power, yet shalt  
 “ thou have Nothing to do with this People.  
 “ Why so? Because they are my Children. Thus  
 “ it is written, † *Ye are the Children of the Lord*  
 “ *your God*.

The same we find in *Rabbi Menachem von Reka-*  
*nat’s* Exposition on the Five Books of *Moses*, † in  
 the *Parascha Kitissa*; and in the great *Jalkut Rubeni*, §  
 in the *Parascha Haasinu*. In *Bammidbar Rabba* (in  
 the 16th *Parascha*, we have the following Passage:  
 “ What said the Holy and Blessed God, when he  
 “ gave the *Law*? He order’d the Angel of Death  
 “ to come to him, and said, the World is in thy  
 “ Power, except this People, whom I have chosen  
 “ for my self. *Rabbi Eliezer*. Son of *Rabbi Jose*,  
 “ the *Galilean*, hath said, The Angel of Death  
 “ spoke thus unto the Holy and Blessed God, I  
 “ am created for no End in this World. Yes,  
 “ says God, I have given the Authority to root out  
 “ the Idolaters; but over this People I have  
 “ given thee no Power.”

The Angel of Death, say the *Jews*, has no  
 Power over a Man so long as he is studying the  
*Law*; according to the following Passage, in the  
 Talmudic Treatise *Maccoth*, ‡ “ The *Raf Chasda*  
 “ sat reading in the School of the *Raf*; and the  
 “ Messenger of Death had no Power to approach  
 “ him, because his Lips were in continual Motion

\* Exod. 24. 7.

† Deut. 14. 1.

‡ Fol. 120. Col. 3.

§ Fol. 189. Col. 2.

¶ Fol. 219. Col. 1.

‡ Fol. 17. Col. 1.

“ as he read the *Law*. Then leap’d up the Messenger or Angel of Death, and perch’d himself upon a Cedar-Beam of the School-House of the *Raf*; but the Beam breaking, he (*Raf Chasda*) stopt and was silent; which gave the other an Opportunity to master him.” In the Talmudic Treatise *Shabbath*, \* we have the following Passage concerning King *David*, “ Every Sabbath-Day, he sat and read and studied the *Law*. The Day on which he was to die, the Angel of Death presented himself before him, but could not approach him, because his Mouth was in perpetual Motion, as he read the *Law*. Then said the Angel of Death within himself, what shall I do? Now King *David* had a Garden behind his House, and the Angel of Death, getting up into the Trees, shook them so violently, that *David* went out to see what was the Matter, and got upon a Ladder, which breaking, he fell down and died.” Rabbi *Salomon Jarchi*, in his Explanation of this Place, says, “ He sat and studied, because the Angel of Death should not come near him; for the *Law* protects against Death.

The Talmudic Treatise *Bava Bathra* † gives the following Account of Persons exempted from the Power of the Angel of Death. “ Our Rabbins teach, that there have been Six, over whom the Angel of Death hath had no Power, namely, *Abraham*, *Isaac*, and *Jacob*, *Moses*, *Aaron*, and *Miriam*. Of *Abraham*, *Isaac*, and *Jacob*, it is thus said, *becól, in all; miccol, of all; col, all*. Of *Abraham* we read, § *And the Lord blessed Abraham in all Things*: Of *Isaac*, || *I have eat of all*: And of *Jacob*, ‡ *Because I have*

\* Fol. 30. Col. 2.  
§ Gen. 27. 33.

† Fol. 17. Col. 1.  
‡ Gen. 33. 11.

§ Gen. 24. 1.

“ enough. By which, according to the Explanation of Rabbi *Salomon Jarchi*, is signify’d, that they were in want of no good Thing. That which is written concerning *Moses*, *Aaron*, and *Miriam*, viz. \* *Through the Mouth of the Lord*, Rabbi *Eliezer* thus interprets: *Miriam* died by a Kiss; which he thus proves; the Word *Sham*, i. e. *there*, is said of *Miriam* as well as of *Moses*. *Moses the Servant of the Lord died there*: And of *Miriam*, † *And Miriam died there*. But why is it not said, *Through the Mouth of the Lord*? Because it would be indecent.

In the Treatise *Ben Sira*, || we find that King *Nebuchadnezzar* asked *Ben Sira*, “ Why the Angel of Death had Power over all Creatures, except the Generation of the People *Milcham*, or the Bird *Phœnix*. To which, *Ben Sira* return’d this Answer: Not only the Bird *Phœnix* is exempted from the Power of the Angel of Death, but likewise the Generation of *Jonadab*, hath been so; and, as some say, several other Persons, who have entered alive into Paradise. Then said he (*Nebuchadnezzar*) who were they? And he answer’d him, *Enoch*, and *Serach* the Daughter of *Asber*; *Bitja* the Daughter of *Pharaoh*; *Hiram* King of *Tyre*, *Elieser* *Abraham’s* Servant; *Ebedmelech* the Moor; Rabbi *Jebuda’s* Servant; *Jabetz*; Rabbi *Jehosha ben Levi*, and the whole Generation of *Jonadab*; also the Generation of the Bird *Phœnix*. Whereupon, the King said, tell me the Reason why these People were exempted from the Angel of Death? To which he answer’d, I will tell thee: *Enoch* was favour’d because he

\* Deut. 34. 5.

† Numb. 20. 1.

\* Fol. 15. Col. 2.

† Fol. 17. Col. 1.

“ was righteous in his Time ; in which Thing none  
 “ was his Equal ; wherefore he lives in Paradise.  
 “ *Elieser*, *Abraham’s* Servant, is the Son of *Cham*,  
 “ *Noah’s* Son. When he had heard his Father’s  
 “ Curses, he enter’d himself into *Abraham’s* Service,  
 “ and became righteous ; wherefore he is in Para-  
 “ dise. *Serach*, the Daughter of *Asher*, was exemp-  
 “ ted from him, because she had said to *Jacob*, *Jo-*  
 “ *seph* is still alive. Wherefore *Jacob* said, The  
 “ Mouth which declareth to me the glad Ti-  
 “ dings of *Joseph*, that he still liveth, shall not taste  
 “ of Death. *Bitja*, the Daughter of *Pharaoh*, was  
 “ exempted from him, because she bred up *Moses*,  
 “ our Instructor, from his Infancy, and because it  
 “ should not be said, What Recompense had she  
 “ for it ? *Ebedmelech*, the *Moor*, was freed from  
 “ him, because he deliver’d *Jeremiah* from the  
 “ Dungeon and Mire. The Servant of the Rabbi  
 “ and Prince *Jebuda*, was exempted from him, be-  
 “ cause he was righteous, humble, and lowly of  
 “ Mind. *Jabez* is likewise in Paradise, because  
 “ he was more righteous than all the Men of his  
 “ Time. Rabbi *Jehosha ben Levi* was freed from  
 “ him, because he was perfectly righteous, and was  
 “ belov’d of the Angel of Death. He once said to  
 “ the Angel of Death, Let me behold Paradise.  
 “ Then answer’d he (*the Angel of Death*) Gladly,  
 “ (*will I shew it thee*): Come along with me. When  
 “ they were both on their Way, Rabbi *Jehosha* said  
 “ to him, I am fearful of thee, lest thou shouldst  
 “ unawares kill me with thy Sword. If thou lo-  
 “ vest me, and art willing that I should accompany  
 “ thee, put thy Sword into my Hands, before I go  
 “ (*any farther*) and let me behold Paradise in Peace  
 “ (*or without Apprehension*) till I have view’d its  
 “ Apartments from the Gates. Then answer’d he  
 “ (*the Angel of Death*) It is well (*or Be it so*) And he

“ he conducted him thither. What did Rabbi *Je-*  
 “ *hosha*? He stood on the Gates of Paradise, and,  
 “ without staying to take a View (*from thence*) he  
 “ immediately jumped and descended into Paridise.  
 “ He had likewise in his Hands (*when he jump’d*  
 “ *down*) the Sword (*or Knife*) of the Angel of  
 “ Death; and he kept the same for the Space of  
 “ Seven Years; when the Holy and Blessed God said  
 “ to him, *Jehosha ben Levi*, Thou hast done a  
 “ mighty Deed: Return, to the Angel of Death  
 “ his Sword (*or Knife*). When *Jehosha* had jumped  
 “ away from the Angel of Death, and withdrawn  
 “ himself into Paradise, the Angel of Death gave a  
 “ loud Cry, and was ready (*prompted by his Rage*)  
 “ to destroy the World. But God caused him to  
 “ be silent; and permitted, that his Sword (*or Knife*)  
 “ should be return’d to him at the End of Seven  
 “ Years. *Hiram*, King of *Tyre*, God suffer’d to  
 “ enter into Paradise, because he built the Temple.  
 “ He was, at First, pious: And he liv’d in Para-  
 “ dise a Thousand Years. But afterwards he be-  
 “ came proud, and said, I am a God: For he said,  
 “ *Thou Son of Man &c.* Wherefore he was thrust  
 “ out of Paradise, and driven into Hell. The Ge-  
 “ neration of *Jonadab*, the Son of *Rechab*, was freed  
 “ from him (*the Angel of Death*) because it (*that Ge-*  
 “ *neration*) had put in Writing, all the Things  
 “ which are contain’d in the Book of *Jeremiab*, and  
 “ was righteous, and had reprov’d the *Israelites*.  
 “ The Generation of the Bird *Phœnix* was preserv’d  
 “ from him, because when *Eve* had eaten of the  
 “ (*Fruit of the*) Tree of Knowledge, and given  
 “ thereof to the Man, she envied the Rest of the  
 “ Creatures, and gave (*thereof*) to every one to eat:  
 “ And seeing the Bird *Phœnix*, she said to him, Eat  
 “ of This, whereof all other Birds have eaten. But  
 “ he (*the Phœnix*) said to her, It sufficeth not, that  
 you

“ you have sinned against the holy and blessed God,  
 “ and betray’d others to a Necessity of Dying: You  
 “ must likewise come to (*tempt*) me. Wouldst thou,  
 “ *Eve*, also beguile and delude me to break the  
 “ Commandment of the holy and blessed God, and  
 “ to eat and die? But I will not hearken to Thee.  
 “ Then he rebuked *Eve* and all the Creatures. And  
 “ presently a Voice was heard from Heaven, which  
 “ said to *Adam* and *Eve*, You have not kept my  
 “ Commandment, but have sinned. You have been  
 “ with the Bird *Phoenix*, to draw him to Sin like-  
 “ wise; but he consented not, but feared me, and  
 “ regarded my Commandment, tho’ I had not gi-  
 “ ven it him. Wherefore I have decreed, that nei-  
 “ ther he nor his Seed shall taste of Death.

The Story of Rabbi *Jehosha ben Levi*’s getting  
 into Paradise by out-witting the Angel of Death, is  
 found more at large in the Talmud-Treatise *Ke-  
 thavoth* \*, and in a Treatise in the same Collection,  
 entitled *Colbo* †; but the Account in the *Colbo*, is  
 by much the most particular; and we shall therefore,  
 for the Entertainment of the Reader, take the Pains  
 to translate the Whole of it. “ Our Rabbins, of  
 “ Blessed Memory, say, that Rabbi *Jehosha ben*  
 “ *Levi* was a perfectly righteous Man. Now when  
 “ the Time of his Departure from this World was  
 “ at Hand, the Holy and Blessed God said to the  
 “ Angel of Death, Comply with All that he requi-  
 “ reth of thee. Then said he (*the Angel of Death*)  
 “ (*Jehosha*) The Time draweth nigh when thou  
 “ art to depart this World. I will grant Thee all  
 “ thou requirest. When Rabbi *Jehosha* heard this,  
 “ he said to him, My Request to Thee is, that thou  
 “ wouldst shew me my Place (*or Seat*) in Paradise.

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\* Fol. 77. Col. 2. † Fol. 136. Col. 4. & Fol. 137. Col. 1.

“ And



“ And he (*the Angel of Death*) said to him, Go  
 “ along with me : I will shew it thee. Whereupon  
 “ Rabbi *Jehosha* said, Give me thy Sword (*or Knife*)  
 “ that thou mayest not therewith surprise me. And  
 “ immediately the Angel of Death gave him his  
 “ Sword : And they went together, till they came  
 “ to the Walls of Paradise. When they were come  
 “ up to the Walls, the Angel of Death raised Rab-  
 “ bi *Jehosha* up, and set him upon them. Then  
 “ jumped Rabbi *Jehosha ben Levi* from the Wall,  
 “ and descended into Paradise. But the Angel of  
 “ Death got Hold of the Skirts of his Cloak, and  
 “ said to him, Do thou come out. But Rabbi *Jehosha*  
 “ did swear by the Name of God, that he  
 “ would not come out from thence. And the  
 “ Angel of Death had not Power to enter in.  
 “ Hereupon the Ministering Angels presented them-  
 “ selves before the Holy and Blessed God, and  
 “ said, O Thou Holy and Blessed God, behold  
 “ what the Son of *Levi* hath done : He has by  
 “ Force taken his Part in Paradise. Then said  
 “ the Holy and Blessed God to them, Go and  
 “ enquire whether he did ever swear before, and  
 “ whether he ever broke his Oath, or disenga-  
 “ ged himself from it. And they went and en-  
 “ quired, and (*being return’d*) they said, He hath  
 “ not, in all the Days of his Life, ever broke an  
 “ Oath. Then said the Holy and Blessed God to  
 “ them, Is it so ! Then shall he not go out  
 “ (*of Paradise*) And when the Angel of Death saw,  
 “ that he could not draw him out, he said to him,  
 “ Give me my Sword. But Rabbi *Jehosha* refus’d  
 “ to give it him, till a Voice came from Heaven,  
 “ which said, Give him the Knife (*or Sword*) for he  
 “ hath Occasion for it, for the Killing of the other  
 “ Creatures therewith. And Rabbi *Jehosha* said to  
 “ him, Swear then to me, that thou wilt not let it  
 “ be

“ be seen by Man, or any Creature, when thou ta-  
 “ keſt away the Souls of them. For he (*the Angel*  
 “ *of Death*) did, before, openly and in the Face of  
 “ every one, ſlay Mankind, even the Infant in the  
 “ Mother’s Lap. And the Angel of Death did  
 “ ſwear in that ſame Hour : And he (*Jehoſha*) gave  
 “ him his Sword (*or Knife*) again. Then began  
 “ *Elias* to exalt his Voice before (*the Steps of Rab-*  
 “ *bi Jehoſha*) ſaying to the Righteous, Make Room  
 “ for the Son of *Levi* ; make Room for the Son of  
 “ *Levi* &c.”

Rabbi *Menachem von Rekanet*, in his Exposition  
 on the Five Books of *Moses*, gives the following  
 Leſſon for the Conduct of Men, with Relation to  
 the Angel of Death, in a City that is viſited with  
 Famine : \* “ When Famine is in a City, Men  
 “ ſhould take Care not to be ſeen ; nor ſhould they  
 “ walk by themſelves ; becauſe of the Angel of  
 “ Death which is in that City, and hath Power to  
 “ miſchieve and to kill. And therefore it is written  
 “ † *And Jacob ſaid to his Sons, why do ye look one*  
 “ *upon another*. Likewise when the Plague is in a  
 “ City, Men ſhall lock themſelves up, and not  
 “ be ſeen in the Streets, becauſe he (*the Angel of*  
 “ *Death*) hath receiv’d Power. Whoever meeteth  
 “ him, is miſchiev’d, and is guilty to his own Soul.

The Two following Paſſages give a very curious  
 Rabbinical Account of the different Behaviour of  
 Dogs in a Town, ſometimes grumbling and howl-  
 “ ing, at others gameſome and full of Play. In  
 Rabbi *Bechai*’s Exposition on the Five Books of *Mo-*  
*ſes*, in the *Paraſha Bo*, || there is the following Paſ-  
 ſage. “ Our Rabbins, of Bleſſed Memory, have  
 “ ſaid, When the Dogs howl, then cometh the An-

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\* Fol. 104. Col. 2. † Gen. 24. 1. || Fol. 84. Col. 2.

“ gel of Death into the City : But when the Dogs  
 “ are at Play, then cometh *Elias* into the City.”  
 And in Rabbi *Menachem von Rekanats* Exposition  
 on the same Books, in the *Parascha Bo*\*, there is  
 a Passage running thus : “ Our Rabbins, of Blef-  
 “ sed Memory, have said, When the Angel of  
 “ Death enters into a City, the Dogs do howl.  
 “ And I have seen it written by one of the Disciples  
 “ of Rabbi *Jebuda* the Just, that upon a Time a  
 “ Dog did howl, and clapt his Tail between his  
 “ Legs, and went aside, for Fear of the Angel of  
 “ Death. And Somebody coming and kicking the  
 “ Dog to the Place from which he had fled, the Dog  
 “ presently died.” Whether the *Jews* have taken  
 the Notion of the Cause of the howling of Dogs from  
 other Nations, or other Nations have taken it  
 from them, is a Matter beyond the Extent of our  
 Discoveries. But 'tis very true, and perhaps very  
 remarkable, that a Notion of this Nature prevails  
 among the Multitude in almost every Nation upon  
 Earth. There is hardly a Town in *Europe*, which,  
 in the Common Opinion, is not visited by an Evil  
 Spirit in the Night ; which Evil Spirit, call'd almost  
 in every Place by a different Name, is suppos'd to  
 take its Rounds through the Streets while the Inha-  
 bitants are asleep, and to set the Dogs a howling.  
 Nor is there perhaps a Town in *Europe*, where one  
 may not meet with a Hundred Accounts of the mis-  
 chievous Pranks of this Visiter. But that when the  
 Dogs are gamesome and full of Play, *Elias*, or some  
 good Spirit, is visiting the Town, is perhaps a  
 Notion entertain'd by None but the *Jews*.

We shall now entertain the Reader with some of  
 the most remarkable Rabbinical Accounts of what  
 passes when the Angel of Death comes to put an End  
 to the Life of Man. In the Talmud-Treatise *Avo-*

*da Særa*, there is the following Passage. \* “ ’Tis  
 “ said of the Angel of Death, that he is full of Eyes;  
 “ and that when the Sick is dying, he stands at the  
 “ Head (*of the Sick*) and holdeth in his Hand his na-  
 “ ked Sword, on which hangeth a Drop of Gall.  
 “ When the sick Person discovereth the same, he  
 “ shaketh, and openeth his Mouth. Then the An-  
 “ gel of Death causeth that Drop (*of Gall*) to fall  
 “ into his Mouth ; by Means of which he dies, and  
 “ his Countenance becomes white, and corrupts.”

At the End of a little Treatise entitled *Haviccuach*,  
 written by Rabbi *Schem Toff*, and printed at *Prague*,  
 there is an Appendix of one Sheet, in which we have  
 the following Account. “ When Any one is at  
 “ the Point of Death, there come to him Three  
 “ Ministering Angels. The First is the Angel of  
 “ Death. The Second is the Pen-Man (*or Accompt-*  
 “ *tant*). The Third is the Guardian Angel of the  
 “ Dying. This Third Angel saith to him, Know,  
 “ that thine End is at Hand. Then saith the Sick  
 “ to him, My End is not yet at Hand. Whereup-  
 “ on the Pen-man (*or Accomptant*) immediately sit-  
 “ teth down, and reckoneth up the Number of his  
 “ Days and Years. Then openeth the Dying Per-  
 “ son his Eyes, and beholdeth the Angel of Death,  
 “ and trembling falleth down (*or turneth*) upon his  
 “ Face. The Sages say, The Angel of Death is  
 “ as long (*or tall*) as from one End of the World to  
 “ the other ; and that from the Crown of his Head  
 “ to the Soles of his Feet he is full of Eyes : That  
 “ he is cloathed in a Fiery Garment ; and that on  
 “ his Knife there hang Drops. By Means of one  
 “ (*of these Drops*) Man dies : By Means of the other  
 “ he corrupts : And by Means of the Third his

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\* Fol. 20. Col. 2.

“ Countenance becometh pale. But he dieth not  
 “ before he hath seen the Holy and Blessed God :  
 “ As it is said, \* *For there shall no Man see me and*  
 “ *live.*”

In the Treatise entitled *Shalsheleth hakkabala*, written by Rabbi Gedalja, and printed at *Amsterdam*, there is the following Passage. † “ When the  
 “ Time is at Hand, that a Person is to take his  
 “ Leave of this World, the Angel of Death standeth at his Feet, holding in his Hands an edged  
 “ Sword. Then doth the Person open his Eyes, and  
 “ behold the Walls of his House as if they were in  
 “ a Flame. He also beholds the Angel, who is full  
 “ of Eyes, and whose Garments are all on Fire.  
 “ Then the Body of that Man trembleth for Anguish ; while the Spirit runneth about the whole  
 “ Body, as if to take Leave of all the Members,  
 “ being ready to depart from them. A Man would  
 “ gladly find some Refuge for himself, and escape him  
 “ (*the Angel*) but he cannot. Then looketh he upon  
 “ him, and surrendereth his Soul and Body into his  
 “ Hands. Upon this the Spirit taketh a Second  
 “ Round throughout the Body ; and all the Limbs  
 “ quiver and sweat ; while the Soul saith to the  
 “ Spirit of the First Man, Woe unto me ! for on  
 “ Account of Thee must I depart this World.  
 “ Then answereth the same (*the Spirit of the First*  
 “ *Man*) I committed but one Sin, and am punish’d ;  
 “ but thou hast committed Many.”

In the Treatise *Nishmath Chajim*, in the Second Part, there is the following Account ; which gives us another Scene between the Angel of Death and the Dying. ‖ “ In the Hour of a Man’s departing  
 “ the World, his being frightened by the Angel of

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\* Exod. 33. 20. † Fol. 68. Col. 2. ‖ Fol. 77. Col. 1.

“ Death, who is full of Eyes, and holdeth in his  
 “ Hand a naked Sword, is not All. But the same  
 “ asketh him, Hast thou studied in the Law? And  
 “ hast thou behav’d with Mercy and Benevolence?  
 “ Hast thou acknowledg’d thy Creator as thy King.  
 “ Hast thou yielded with Meekness to the Will of  
 “ thy Neighbour. When he (*the Angel of Death*)  
 “ finds he (*the Dying*) has liv’d up to those Rules,  
 “ he lets fall the Drop of Gall (*mention’d in the Ex-*  
 “ *tracts foregoing*) into his Mouth, and his Soul de-  
 “ parteth without Pain, as a Thread that is drawn  
 “ through Milk. But when these Things are not  
 “ found in him, the Departing of his Soul from his  
 “ Body is as the Drawing of Wool through Briars.”

Another remarkable Passage upon the Article of  
 Death, for the curious Specimen it contains of the  
 Rabbinical Ideas and Reasonings upon that awful  
 Matter, we have in the *Bammidbar rabba*,\* in the  
 Nineteenth *Parasha*, upon the Words, † *The Lord*  
*will not suffer the Soul of the Righteous to famish.*  
 “ This Righteous, saith that Treatise, is the First  
 “ Man *Adam*; for Death is decreed upon all the  
 “ Righteous that descend from him. They die not  
 “ before they have beheld the Countenance of the  
 “ Divine Majesty, and have upbraided the First  
 “ Man *Adam*; saying, Thou art the Occasion of  
 “ our Death. But he answereth them, I committed  
 “ but one Sin: And among you there is no One  
 “ who hath not sinned above Four Times. But  
 “ whence is it prov’d, that they behold the Counte-  
 “ nance of the Divine Majesty; and that they up-  
 “ braid the First Man *Adam*? From the Words,  
 “ *I shall not see the Lord, even the Lord in the Land*  
 “ *of the Living: I shall behold ADAM* (as the Rab-

\* *Fol.* 224. *Col.* 4. & *Fol.* 225. *Col.* 1. † *Prov.* 10. 3.

“ bins read here ; but we read, and most properly, *MAN*) *no more with the Inhabitants of the World*. But the Righteous, for their slight Crimes, are punish'd with Death, to the End the First Man *Adam* should not be accused by them : As it is said, *The Lord will not suffer the Soul of the Righteous to famish.*”

In a Treatise entitled *Sepher joreh chattaim*, there is the following Passage.\* “ On the Approach of the Hour of Death, a Man is afraid, and would fain hide himself from him (*the Angel of Death*) but cannot. Then openeth he his Eyes, and beholdeth the same (*the Angel*) He surrendereth himself and his Soul into the Hands of the Angel of Death.”

In *Sepher Minbagim* we find the following Account of the Origin of the Custom among the *Jews* to throw out Water from the House in which a dead Corpse lies. † “ I will tell Thee why the Water is thrown out of a House in which lies One that is dead. In former Times it was customary to blow a Horn, to let People know, that some One was dead. For One useth not willingly one's Mouth for the signifying of bad News. And therefore is the Water flung out, that the Neighbours may see, that some One is dead in that House. Some say, the Angel of Death washeth his Knife in the Water. But others say, this Custom is observ'd on Account of these Words, ‖ *And Miriam died there, and was buried there ; and there was no Water for the Congregation.*”

Another Rabbinical Discovery upon the Article of Death is, that the Soul crieth out when she departeth the Body ; and that her Voice, on this Occa-

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\* N. 66. † Fol. 13. Col. 2. ‖ Numb. 20. 1, 2.

sion, is what we call *Eccho*. Upon this Matter the *Falkut Chadasb* gives us the following Passage \*.

“ When a Man departeth this World, his Voice  
 “ passeth from one End of the World to the other,  
 “ and wanders about the whole World, ’till it en-  
 “ ters the Hollows or Cliffs of Rocks, and there  
 “ hideth it self. Now, if a Man crieth out with a  
 “ loud Voice, then is his Voice heard from thence :  
 “ And this, is vulgarly call’d, an *Eccho*. But she  
 “ (*this Eccho*) is quickly at an End, and spreads her-  
 “ self not so widely as the Voice of a Man, because  
 “ she has not Room enough.

But the Talmud-Treatise *Joma* tells us, that this Voice, or Crying of the Soul, when she departeth the Body, happeneth not now ; and that the Ceasing of it is owing to the Prayers of the Rabbins. The Words of that Treatise upon the Matter are these † : “ Our Rabbins teach, that Three Voices  
 “ pass from one End of the World to the other ;  
 “ namely, the Voice of the Globe of the Sun ;  
 “ the Voice of the Murmuring of *Rome* ; and the  
 “ Voice of the Soul, when she departeth the Body.  
 “ Some will say (*likewise*) the Voice of a Birth  
 “ (*the Voice of an Infant at Birth.*) Some say,  
 “ likewise, the Voice of the Angel *Ridja*, who hath  
 “ the Management of Rain, and the Care of  
 “ Moistening the Earth. But our Rabbins have  
 “ pray’d for Mercy for the Soul, that her Depart-  
 “ ture from the Body might not be accompanied  
 “ with such horrible Cries ; and have obtain’d,  
 “ that it (*this Crying*) is ceased, and happeneth no  
 “ more.

In the Discourses of Rabbi *Elieser*, there is the following Account. || “ There are Five Things, the

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\* *Fol.* 124. *Col.* 3. † *Fol.* 20, *Col.* 1. || *Ch.* 34.



“ Voices of which pass from one End of the World  
 “ unto the other, yet are they not heard : And they  
 “ are the following, When a Fruitful Tree is hewn  
 “ down, the Voice thereof passeth from one End  
 “ of the World to the other, and is not heard.  
 “ When the Serpent casteth her Skin, her Voice  
 “ passeth from one End of the World to the other,  
 “ and is not heard. When a Wife is divorc’d from  
 “ her Husband, the Voice goeth from one End of  
 “ the World unto the other, and yet is not heard.  
 “ When a Woman is first known by a Man, the  
 “ Voice goeth from one End of the World to the  
 “ other, and yet is not heard. When an Infant  
 “ cometh out of its Mother’s Womb, the Voice  
 “ goeth from one End of the World to the other,  
 “ and yet is not heard. And likewise when the Soul  
 “ departeth the Body, the Voice goeth from one  
 “ End of the World to the other, and yet is not  
 “ heard. But the Soul departeth not from the Body  
 “ till she hath seen the Divine Majesty : As it is  
 “ said, *For there shall no Man see me and live.*”

But of all the Rabbinical Lessons we have met with concerning Death, there are none perhaps which will surprize and entertain the Reader equally with the Two or Three following. In the *Falkut Chadaash* in the Part entitled *Mitha*, there is the following Passage. \* “ That most Men die before their  
 “ Time, is occasion’d by their not being careful,  
 “ when a dead Body is carried out to be buried, to  
 “ avoid mingling with the Women. For the An-  
 “ gel of Death dances among the Women, at the  
 “ Time the Dead is carried out, till they return to  
 “ their Homes. And This hath happen’d ever since  
 “ the Time that *Eve* was deluded. Wherefore a

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\* Fol. 124. Col. 2.

“ Man should be as cautious as possible not to look  
 “ upon Women till they return to their Homes  
 “ And if he goeth (i. e. *accompanieth the Corpse to the*  
 “ *Grave*) he should go before them (*the Women*)  
 “ But in Case it is not possible he should go before  
 “ them, let him not on any Account look in their  
 “ Faces, till they are quite at Home, and in their  
 “ Houses. And if a Man is thus careful upon this  
 “ Occasion, he acquireth thereby Long Life. For  
 “ this Reason, and because One should beware of  
 “ the Accusation of the Angel of Death, it was the  
 “ Custom, in the Times of the Talmudic Sages, to  
 “ sound either a Trumpet or a Horn at the Time  
 “ the Dead was carried out.”

In the Talmud-Treatise *Berachoth*, there is a Pas-  
 sage running thus : \* Rabbi *Jehosha ben Levi* hath  
 “ said, The Angel of Death hath reveal’d Three  
 “ Things to me. Take not thy Shirt in the Morn-  
 “ ing from the Hand of thy Servant, to put it on.  
 “ Wash not thy Hands (*in Water that is brought or*  
 “ *beld*) by him whose Hands have not been wa-  
 “ shed. And stand not before the Women when they  
 “ return from (*the Interment of*) the Dead; because I  
 “ dance and pails before them, carrying a Sword in  
 “ my Hand, with which I have Power to mischief.  
 “ But what Course is he to take who meets him (*the*  
 “ *Angel of Death*) so that no Disaster may befall him.  
 “ He must jump from that Place to the Distance of  
 “ Four Ells. Is there a River in his Way? He must  
 “ get over it. Is there another Way? Let him put  
 “ himself into the same. Is there a Wall? Let him  
 “ go behind it. But if not, let him turn away his  
 “ Face, and say, † *And the Lord said unto Satan,*  
 “ *the Lord rebuke Thee*, till they (*the Women*) have  
 “ passed him.”

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\* Fol. 51. Col. 1. † Zech. 3. 2.

The *Jalkut Chadasch*; in the Part entitled *Keshefrin*, \* gives us the following Reason of this Dancing of the Angel of Death. “ When the Holy and  
 “ Blessed God commandeth him to kill a Man, he  
 “ (*the Angel*) is griev’d. But nevertheless he seemeth  
 “ pleas’d in accomplishing the Commandment of  
 “ God. Wherefore he danceth before the Women,  
 “ as if he rejoic’d, to the End he may shew, that  
 “ he executeth the Will of the Lord with Pleasure.  
 “ But his chief Purpose is to hear the Lamentations  
 “ of the Women.”

’Tis a Custom much observ’d among the *Jews*, not to let their Dead lye a Night out of their Graves. They will, if it can be done with any Decency and Convenience, inter them in or before the Night succeeding the Time they expire. The Reasons for this Custom will be seen in the Two or Three following Passages. In the *Parascha Emor*, † of a Treatise entitled *Sohar*, printed at *Sulzbach*, ’tis said, “ The Soul entereth not into the Presence  
 “ of the Holy and Blessed God in Paradise, nor is  
 “ suffer’d to remain in or transmigrate to another  
 “ Body, till the Body (*which the Soul inhabited in*  
 “ *Human Life*) is buried. And while the Body remaineth unburied, the Soul is in Anguish, because the Unclean Spirit is ready to pollute the same (*the Body*). And since the Evil Spirit is so ready to pollute the Body, a Man should not desire to have it lye all Night (*out of the Grave*): For the Unclean Spirit cometh in the Night, and stretcheth it self over the whole Earth, to find a (*Human*) Body (*that is unburied*) without a Soul, to the End it may defile the same. And such a Body is most filthily polluted.

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\* Fol. 107. Col. 4. † Fol. 88. Col. 2.

In the Treatise *Tijoni*, there is the following Passage : \* “ We are to understand, that the Interment of the dead Body is acceptable and pleasing to the Soul. For as long as the dead Body remaineth unburied, she (*the Soul*) is not admitted into the Mansion of the Holy and Blessed God ; as our Sages, of Blessed Memory, have said in *Medrash Ruth*. So long as the Body is kept from its Place, so long the Spirit or Soul is kept from her Place. But there is a farther Reason why it (*the Body*) should be speedily interr’d ; and that is the Mystery of the Soul’s Transmigration, which is called *Ibbur* (that is, *to impregnate*) that the (*Execution of the*) Decrees of the Holy and Blessed God may not be retarded. For while the Body remaineth unburied, the Soul cannot enter into any other Body.” And in the Treatise *Avodah Hakkodesh*, there is a Passage running thus : † “ We teach also, that so long as the Body resteth not, or remaineth unburied, the Soul can find no Rest. Nor is she qualified to enter into Paradise till the Body is laid in the Grave. ’Tis then the Soul first ascends to her Rest.”

Being at the Close of our Quotations from the Rabbinical Writings, concerning Death, and the Angels that are Executioners of that irreversible Sentence upon Human Race, we subjoin a few Quotations from the same Writings, to shew the Rabbinical Notions of the diffusive Taint of that Original Sin of *Adam*, which brought the dreadful Sentence upon himself, and derives it upon all the Branches of his Posterity. In Rabbi *Bechai*’s Exposition on the Five Books of *Moses*, there is a Passage running thus : ‡ “ Our Rabbins, of Blessed Memory, have

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\* *Fol. 101. Col. 1.* † *Fol. 45. Col. 2.* ‡ *Fol. 194. Col. 2.*

“ thought

“ thought, that Every one who destroys a Soul  
 “ (*Every one who brings Death unjustly upon another*)  
 “ is banish’d towards the East ; because it is said  
 “ (when *Adam*, who brought Death upon all his  
 “ Posterity, was driven out of Paradise) \* *And he*  
 “ *placed, at the East of the Garden of Eden, Cheru-*  
 “ *bims &c.* Upon which Words, Rabbi *Isaac Ka-*  
 “ *ro*, in his Exposition on the Five Books of *Moses*  
 “ delivers the following Matter. Although there  
 “ is in Man a Natural (*or radical*) Heat which con-  
 “ sumes the Natural (*or radical*) Moisture ; or, as  
 “ *Ben Sira* hath written, though the Natural Mois-  
 “ ture in Man is wasted by his Natural Heat, and  
 “ by the Motion he hath, which is suited to his  
 “ Manner of Being, yet doth he not die by any  
 “ other Means than that of the Sin of the First  
 “ Man.” And in the Talmud-Treatise *Cad bakke-*  
 “ *mach* it is said, † “ It is well known, that Death  
 “ was decreed upon the First Man, who was the  
 “ Root of the World, and the Foundation of all  
 “ Generations.” And a little farther in the said  
 Treatise, the Words of the Psalmist, ‖ *But ye shall*  
*die like Men (Adam)* are explain’d in the following  
 Manner : “ Ye shall die on Account of the Sin of  
 “ *Adam*, who brought Death upon himself, and  
 “ upon his Seed to the End of all Generations.”  
 And soon after this Explication, comes the follow-  
 ing Passage. “ ’Tis a known Truth in Nature,  
 “ that when the Root perisheth, the Branches perish  
 “ with it. And thus Death, which is a Separation  
 “ of the Soul from the Body, passeth to and seizeth  
 “ on all the Generations of Mankind, because they  
 “ are the Descendants of *Adam*, or Branches issuing  
 “ from him, who was the Stem or Root. ’Tis to

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\* Gen. 3. 23. † *Fel.* 5. *Col.* 4. ‖ Ps. 82. 7.

“ no Purpose to say, that only the Imperfectly  
 “ Righteous are involv’d in the Sin and Punish-  
 “ ment of *Adam*, since such as are Perfectly Righ-  
 “ teous, and who never were guilty of any Trans-  
 “ gression, are involv’d in them likewise : For be-  
 “ hold, we find Some have died, who were per-  
 “ fectly righteous, and who never committed a  
 “ Crime. And This is what our Rabbins, of Blef-  
 “ sed Memory, have declar’d, towards the Close  
 “ of the Chapter *Hafchuttasfn* (*The First Chapter of*  
 “ *the Talmud-Treatise, Bava-Bathra*) ; where they  
 “ say, that *Four have died through the Craft of the*  
 “ *Serpent* ; meaning, that it was not through their  
 “ own Sin, but by Means of the First or the Ori-  
 “ ginal Sin, that these Four died.”

Rabbi *Menachem von Reckanat*, in his Exposition  
 of the Five Books of *Moses*, \* says, “ We are not  
 “ to wonder, that the Sin of *Adam* and *Eve* is recor-  
 “ ded, and seal’d with the Royal Signet upon their  
 “ Posterity : For on the very Day in which the  
 “ First Man was created, All was finish’d ; as in  
 “ him were contain’d the whole Structure and Ex-  
 “ tent of Human Race. For in him was laid the  
 “ Foundation of the World, that is, of the Gene-  
 “ rations of Mankind : And when he sinn’d, the  
 “ whole World sinn’d with him : And we our selves  
 “ bear his Transgression. But such is not the in-  
 “ volving Nature of the personal Sins of his Poste-  
 “ rity.”

To these Quotations, upon the Article of Death,  
 we add, from the *Falkut Chadasch*, the following Pas-  
 sage, which accounts very strangely for the Dying  
 of Persons before the Age of Twenty. ’Tis said in  
 that Treatise, † “ The Supreme Judicatory, which

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\* *Fol. 29. Col. 1.* † *Fol. 123. Col. 3.*

“ is in Heaven, judgeth No one till the Twentieth  
 “ Year of his Age ; nor the Inferiour Judicatory,  
 “ which is here on Earth, till the Thirteenth Year.  
 “ Behold, if One dieth before the Twentieth Year,  
 “ so, I confess, doth another before the Thirteenth  
 “ Year; but then it is on Account of his Father’s  
 “ Transgression. But why dieth a Person between  
 “ the Age of Thirteen and Twenty, seeing he is  
 “ then no longer subject to his Father? (*Answ.*)  
 “ Because the Holy and Blessed God taketh Com-  
 “ passion on him, to the End he may die righteous,  
 “ and receive a rich Reward in Eternal Life; delay-  
 “ ing not his Death till the Twentieth Year, lest he  
 “ should sin, and so lose his Reward in Eternal  
 “ Life. But when a Person, who is between the  
 “ Age of Thirteen and Twenty, committeth Trans-  
 “ gressions, the Holy and Blessed God withdraweth  
 “ from him his Providence and Care. And the De-  
 “ stroyer, that is, the Angel of Death, having re-  
 “ ceiv’d Power, such a one is ensnar’d in his Sins,  
 “ and dieth not by the Decree of the Upper Judica-  
 “ tory ; but the Destroyer, upon his own Authori-  
 “ ty, cutteth him off. And of such a one it is said,  
 “ \* *But there is that is destroyed for Want of Judg-*  
 “ *ment.*”

We shall now quote the Rabbins for their minute  
 or particular Notions of the State of Soul and Body  
 after Death : In which Labour we shall open to the  
 Imagination of the Reader such Scenes in the Rab-  
 binical World of Spirits, as will hardly fail to keep  
 up his Astonishment, tho’ it should be, as very pro-  
 bably it is, already rais’d to the highest Pitch. In  
 the Perusal of any considerable Series of the Fic-  
 tions of other Men, a Reader of any tolerable Ca-

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\* Prov. 14. 23.

capacity and Acquaintance with Things, is not long before he comprehends the whole Force and Extent of their Wit and Genius ; and, upon that Discovery, is apt to anticipate his Entertainments, and grow weary of his Authors long before they have done with him. But this, we dare say, is not the Case with the ingenious Reader of these Traditions. Weary, without Doubt, he is, by this Time, of the Pretences of the Rabbins to Sense and Reasoning, and heartily laments the wretched Condition of their Hearts and Understandings, and the Infatuation of such Numbers of his Fellow-Creatures, of the Posterity of *Abraham*, as are at this Day their Followers. But we assure our selves, he is not yet weary of the Rabbinical Invention, and that he thinks not yet of Settling with himself any determinate Ideas of the Force, Extent and Bias of their Imaginations. The Coinage of the Brains of those Gentlemen is of an infinite Variety of Stamps and Allays. There is still in their Pictures of Things Something new and awakening, and still in their Absurdities Something that does not weary. And we question not but the Reader will be full as well entertain'd with their Accounts of Matters beyond the Grave, as he has been with their Representations of Things on this Side of it.

The Treatise entitled *Sepber Fareh chattaim*,\* gives us the following Account : “ A Man is judged in this World, in the same Hour in which he dieth. And when the Soul departeth the Body, the Presence of the Divine Majesty is near unto him. If then the *Law* and good Works are found with him (*that is, if the Law hath been kept by him*) he is happy, because he hath cleaved

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\* Num. 66.



“ to the Divine Majesty ; and his Soul is qualified  
 “ to ascend to the Holy Place. But Woe unto him  
 “ who cleaveth not to the Divine Majesty, and  
 “ from whom the Divine Majesty withdraweth.  
 “ When a Man is carried to his Grave, all his  
 “ Works, which he hath done in this World, are  
 “ at Hand, and present themselves before him.  
 “ And (*if he hath not kept the Law*) Three Heralds  
 “ proclaim (One being before him, another on his  
 “ Right Hand, and the Third on his Left) saying  
 “ thus, This *N.* hath been averse to his Creator,  
 “ who reigneth above and below, and in the Four  
 “ Parts of the World. He hath been rebellious  
 “ against the *Law* and the *Commandments*. Behold  
 “ his Works, and observe his Words. It had been  
 “ better for him, had he never been created. And  
 “ before he arriveth at his Grave, all the dead Bo-  
 “ dies tremble, and move from their Places, because  
 “ of him ; and say, Woe unto him that is buried  
 “ with his Evil Works (*upon him*) which he hath  
 “ done. All his (*wicked*) Transactions, which, at  
 “ the Time of his Departure, stand near him, go  
 “ before him to his Grave, and trample upon his  
 “ Body. The Angel *Duma* likewise riseth ; and  
 “ there go with him (*the Angel*) Those under his  
 “ Command, who are appointed for the Beating of  
 “ the Dead, which is call’d *Chibbut hakkefer*, and  
 “ is perform’d in the Grave. They hold in their  
 “ Hands Three Fiery Rods, and judge at once the  
 “ Body and the Soul. Woe unto him on Account  
 “ of that Judgment. Woe unto him by Reason of  
 “ his Evil Works. How many Judgments then  
 “ doth (*such*) a Man undergo when he departeth  
 “ this World. The First is when the Soul departeth  
 “ the Body. The Second is when his Works go  
 “ before him, and exclaim against him. The Third  
 “ is when the Body is laid in the Grave. The  
 “ Fourth

“ Fourth is *Chibbut bakkefer* ; that is, the Beating  
 “ in the Grave. The Fifth is the Judgment of the  
 “ Worms. When his Body hath lain Three Days  
 “ in the Grave, his Belly is ripp’d open, and his  
 “ Entrails come out. Then his Guts, with the  
 “ Excrement therein, are taken out and dash’d in  
 “ his Face, while this is said to him, Take what  
 “ thou hast given to thy Guts, of that which thou  
 “ didst daily eat and drink, and of which, in all  
 “ the Feastings which thou didst daily keep, thou  
 “ distributedst Nothing to the Poor and Needy.  
 “ As it is said, \* *I will cast in your Faces the Dung*  
 “ *of your solemn Feasts.* After the Three Days, a  
 “ Man receiveth Judgment on his Eyes, his Hands  
 “ and his Feet, which have committed Iniquities,  
 “ till the Thirtieth Day. And in all these Thirty  
 “ Days the Soul and Body are judged together.  
 “ Wherefore the Soul, in all these Thirty Days, re-  
 “ maineth here below upon Earth, and is not suf-  
 “ fer’d to go to the Place she belongeth to ; like  
 “ an unclean Woman, which sitteth without every  
 “ Day, while her Uncleaness is upon her. The  
 “ Sixth is the Judgment of Hell. The Seventh is,  
 “ that his Soul wandereth, and is driven about the  
 “ World, and findeth no Rest any where till the  
 “ Days of her Punishment are at an End. These  
 “ are the Seven Judgments inflicted on Men : And  
 “ these are what are signified (*in the Words*) *I will*  
 “ *walk contrary unto you also in Fury ; and I, even*  
 “ *I, will chastise you seven Times for your Sins.*  
 Much more, concerning these Seven Judgments,  
 may be found in the Treatise entitled *Nishmath Cha-*  
*jim*, written by Rabbi Menasse ben Israel. ||

\* Mal. 2. 3.

† Lev. 25. 28.

|| Chap. 2. Fol. 84. Col. 1.

But we must not omit a very remarkable Passage we have met with concerning the *Chibbat bakkefer*, in *Eliæ's Tishbi*, which is this; \* “ It  
 “ is written in *Medrasch*, of Rabbi *Isaac*, the Son  
 “ of *Parnach*. The Disciples of Rabbi *Eliezer*  
 “ asked him, How is the Beating in the Grave  
 “ perform'd? They were answer'd, When a Man  
 “ departeth this World, the Angel of Death com-  
 “ eth and seateth himself upon his Grave: Imme-  
 “ diately whereupon, the Soul entereth again in-  
 “ to the Body, and maketh it to stand on both its  
 “ Legs. Rabbi *Jehosha ben Levi* hath said, The  
 “ Angel of Death holdeth in his Hands a Chain,  
 “ Half of which is of Iron, and Half of Fire, and  
 “ beateth (*therewith*) the Deceased. The First  
 “ Time that he beaeth him, all his (*the Deceased's*)  
 “ Joints are torn asunder. At the Second (*Beating*)  
 “ all his Bones are scatter'd about; and Angels  
 “ come and set them again together. The Third  
 “ Time he (*the Angel*) beateth him, he turneth to  
 “ Dust and Ashes. Rabbi *Meir* hath said, The  
 “ Judgment of Beating in the Grave is severer than  
 “ the Judgment of Hell. And even those who are  
 “ compleatly righteous, and the Children which  
 “ suck at the Breast, excepting those that are born  
 “ in the Evening of the Sabbath, are not exemp-  
 “ ted from this Judgment” Of this Matter we  
 have likewise an Account in † *Sepher Gilgalim*,  
 and in other Treatises. And for a Deliverance  
 from this Beating, the Jews put up Prayers;  
 one of which, inserted in the *Bensh-Book*, opens  
 thus ‖: May it please Thee, O Lord my God, and  
 God my Father, to bestow on me thy Love, and  
 deliver me from evil Judgments; from Poverty and

\* Fol. 31. Col. 1. † Fol. 44. Col. 3. 4. ‖ Fol. 32. Col. 2.

“ Want, and from all Sorts of Punishment ; from  
 “ the Judgment of Hell, as also, from the *Chib-*  
 “ *but bakkefer* ; ” that is, The Beating in the  
 “ Grave.

Concerning Worms, as the Instruments of the Fifth Judgement, we have, in the Talmud Treatise *Berachoth*, \* the following Passage : “ Rabbi *Isaac*  
 “ hath said, that a Worm is as painful and hurt-  
 “ ful to a dead Body, as is a Needle in the Flesh  
 “ of One that is alive.” The Treatise *Shabbath* † tells us the same Thing : As does, likewise, the Treatise, ‡ *Sepher Charidim*. Of the Sixth and Seventh Judgments we shall cite the Particulars hereafter.

The Dead, according to the Rabbins, converse together, and know All that is done among the Living. And upon this Doctrine is form'd the following Relation, which we take out of the Talmud-Treatise, *Berachoth* \*. “ It happened up-  
 “ on a Time, that a pious Man reliev'd a poor  
 “ Man in a dry Season, and gave him Alms. And  
 “ his Wife being angry with him for what he had  
 “ done, he went and tarried all Night in the Bury-  
 “ ing-Ground : And there he heard the Spirits of  
 “ Two deceased Girls talk together. One said to  
 “ other, Come, my Companion, we will range  
 “ about the World, and hearken behind the Vail  
 “ which hangeth before the Place where God is,  
 “ (to know) what Punishment is to come into the  
 “ World. Then answer'd her Companion, I can-  
 “ not ; for I am buried under a Covering of Reeds.  
 “ But go thou ; and tell me what thou hearest.  
 “ Whereupon, she went and rang'd about. And her

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\* Fol. 18. Col. 2.      † Fol. 13. Col. 2.      ‡ Fol. 13.  
 Col. 1.      \* Fol. 18. Col. 2.

“ Companion said to her, my Companion, What  
 “ didst thou hear behind the Vail? And she an-  
 “ swered, I have heard, that all that is sow’d in the  
 “ First Rain (*which Rabbi Salomon Jarchi, in his*  
 “ *Comment upon this Story; and Rabbi Jose, in the*  
 “ *Talmud Treatise Tamiḥ, say, is about the Middle*  
 “ *of September*) shall be beaten down by Hail.  
 “ Then went he and sow’d in the Second Rain.  
 “ And all that was sow’d by others was beaten down  
 “ by Hail: But what he sow’d was not beaten  
 “ down. Wherefore, the Year following, he went  
 “ again, and tarried all Night in the Burying-  
 “ Ground: And he heard the same Two Spirits  
 “ talk to one another. And One said to the other;  
 “ Come, let us roam about the World, and hearken  
 “ behind the Vail (*to discover*) what Punishment  
 “ will come into the World. Then answer’d the  
 “ other, My Companion, have I not already told  
 “ thee, that I cannot, because I am buried under a  
 “ Covering of Reeds? But go thou; and come  
 “ and acquaint me with what thou hearest. Where-  
 “ upon she went; and when she return’d, her Com-  
 “ panion said to her, My Companion, What hast  
 “ thou heard behind the Vail? And she answer’d  
 “ her, I have heard, that what shall be sow’d in  
 “ the Second Rain (*which, according to the Rabbins,*  
 “ *is about the End of October*) shall be destroy’d  
 “ by Fire. Then went he and sow’d in the First  
 “ Rain. And the Seed of Every one was consum’d  
 “ by Fire, but his; which was not scorched.  
 “ Whereupon his Wife asked him, Why, in the last  
 “ Year, was Every-one’s Seed (*or Corn*) except-  
 “ ing thine, beaten down by Hail? And (*why*)  
 “ now, is Every-one’s Corn destroy’d by Fire, but  
 “ thine, which is not scorched? Then related he to  
 “ her all these Things. A few Days after which, ’tis  
 “ said, a Quarrel happen’d between the Wife of

“ this Pious One, and the Mother of the Girl who  
 “ was buried under a Covering of Reeds; when  
 “ the Wife of the Pious One said to her (*the Mo-*  
 “ *ther of the Girl*) Come hither: I will shew thee  
 “ thy Daughter, who is buried under a Covering  
 “ of Reeds. The Year following, he went again,  
 “ and tarried all Night in the Burying-Ground, and  
 “ heard the same Spirits again talk to one another.  
 “ One said to the other, Come, my Companion,  
 “ let us roam about the World, and hearken be-  
 “ hind the Vail (*to learn*) what Punishment is to  
 “ come into the World. Then said the other, my  
 “ Companion, let me be at Peace. Those Things  
 “ which have happened already between us, have  
 “ been heard by the Living. ” This Story is like-  
 wise found in the *Maese* X Book; and, as strangely  
 contriv'd as it is, contains Two very obvious  
 and very useful Lessons: One is, That there is no-  
 thing lost by relieving the Poor; as it is always  
 attended with the special Blessing of Heaven.  
 The other is, That Women ought not to be entrust-  
 ed with Secrets, because they can keep none; or,  
 to adapt the Moral more closely to the Fable, That  
 Happiness is departing, which rests upon a Secret  
 that is known to a Woman.

We shall now lay before the Reader an Argument  
 of the Rabbins to prove, that the Dead converse  
 together. We find it in the foremention'd Treatise  
*Berachoth* \*; and runing thus: “ Rabbi Samuel, Son  
 “ of *Nackmani*, hath said, that Rabbi *Jonathan* did  
 “ say, Whence is it prov'd, that the Dead converse  
 “ together? From the Words, † *This is the Land*  
 “ *which I swear unto Abraham, to Isaac, and to*  
 “ *Jacob, saying, I will give it unto thy Seed.* What  
 “ is the Sense of the Word *Lemor* (saying, in our

X Chap. 120.

\* *Fol.* 18. *Col.* 2.

† Deut. 24. 4.

“ *Transla-*

“ Translation, and justly render’d)? The Holy and  
 “ Blessed God did say unto *Moses*, go and say unto  
 “ *Abraham, Isaac, and Jacob*, I have already ac-  
 “ complish’d the Oath which I swear.” This is a  
 Rabbinical Argument, that the Dead are to be  
 spoke to by the Living, and speak to one another;  
 and is, like all or most other Reasonings of the  
 Rabbins from Scripture, quite against Grammar,  
 and even Common Sense. The Word *Lemor*, which  
 the Treatise *Berachoth*, in the Passage we are upon,  
 makes an *Imperative*, is clearly a *Gerund*, and can-  
 not be subjected to any other Grammatical Appella-  
 tion by any Law or Rule of Construction in the  
*Hebrew* Tongue. But the Rabbins will not be go-  
 vern’d by either Grammer or Common Sense.

In Rabbi *Bechai*’s Exposition of the Five Books  
 of *Moses*, in the † *Parascha Vefoth habberacha*, there  
 is the following Passage. “ The Sages, of Blessed  
 “ Memory, teach us, by this foregoing Passage,  
 “ (concerning *Moses*’s declaring to *Abraham, Isaac,*  
 “ *and Jacob, as the Rabbins will have it*) that the  
 “ Dead know the Things which happen in the  
 “ World. But as to *Moses* his being commanded  
 “ to acquaint *Abraham, Isaac, and Jacob* therewith,  
 “ This was so order’d, to the End they should re-  
 “ turn him Thanks for acquainting them with the  
 “ Matter, tho’ they knew it before.” In the *Ger-*  
*man* Treatise, *Sepher Minagim*, in *Hebrew* Charac-  
 ers, there is a Passage running thus, in the Part en-  
 titled *Hilchoth aseluth* ||. “ We are taught in the *Ge-*  
 “ *marah*, that the Dead know what is done in the  
 “ World. Wherefore, One ought to be circum-  
 “ spect, and to shew them Reverence; for they are  
 “ well acquainted with every Thing; notwithstand-

† Fol. 209. Col. 4.

|| Fol. 55. Col. 1.

ing the Scripture faith, § *But the Dead know not any Thing.* For by these Words are meant the Wicked: 'Tis they who are called the Dead. Wherefore, a Place of Burial is called *Beth*, (or *Bes*) *kachajim*; that is, a Place for the Living." Rabbi *Meir ben Gabba*, in his Treatise entitled *Avodat haakodesch*, in the Second Part entitled *Chelech haavoda*\*, writes upon this Subject in the following Manner: "In *Medrash Ruth bannecloim*, it is thus said: Rabbi *Alexander* teacheth, that when a Man departeth the World, the *Nepheesh* followeth; that is, the Soul (*followeth*) the Body, and continueth in the same. The *Ruach*, that is the Spirit, flieth away from the same into Paradise, and visiteth continually the Place of the Soul, and cherisheth her. The Dead have likewise Knowledge, and converse together. They know every Thing that is done in the World, and many Matters that are beyond it.

The Body of Man, when living, the Rabbins teach, is inhabited by Three distinct Beings, which make up his whole thinking or rational Part, One is called *Nepheesh*; that is, the Soul; another is called *Ruach*; i.e. the Spirit; and the Third is called *Neshama*; which is likewise a Soul, but a more glorious one than the *Nepheesh*. Touching These, we have, in the last mention'd Treatise, the following Passage†: "We have already said, in the Eighteenth Chapter of the First Part, that in Man there is a *Nepheesh*; that is, a Soul; and a *Ruach*; that is, a Spirit; and that according to his Works, he is made worthy of a higher Glory, in what is called the *Neshama*. When the perfectly righteous (*Man*) departeth the World,

§ Eccl.

\* Fol. 45. Col. 2.

† Fol. 4. Col. 2.



“ the *Neshama* goeth again without Delay to her  
 “ Place; and, according to the Words of the *Me-*  
 “ *drash*, which I have cited, the *Ruach*, or Spirit,  
 “ goeth into the lower Paradise. But the *Nepheesh*  
 “ continueth with the Body, ’till it (*the Body*) is  
 “ corrupted, and the Flesh consumed. And this is  
 “ that which is recited in *Medrash*; where it is said,  
 “ *Death must part*, &c. meaning the Time in  
 “ which the Flesh remaineth. But when it is cor-  
 “ rupted and turned to Dust, which is Death, which  
 “ parteth her (*the Soul*) and the Body, then the  
 “ *Ruach* leaveth them, and resteth in Paradise  
 “ from the Visits which she made to the Body,  
 “ while the Body was not corrupted, on Account of  
 “ the *Nepheesh* that remained with it. Then is the  
 “ *Nepheesh* espoused to the *Ruach*; and the *Ruach* to  
 “ the *Neshama*.” And in the *Medrash* of Rabbi Si-  
 mon ben Jochai, on whom be Peace, it is taught,  
 on the Words, † *But the Nepheesh* (i. e. Soul) *of my*  
*Lord shall be bound in the Bundle of Life, with*  
*the Lord thy God*; that it (*the Passage*) should run  
 thus, *The Neshama of the Lord*, &c. “ But the Mat-  
 “ ter is, as we have Stated it. The righteous Part  
 “ is righteous; for All is bound together; the  
 “ *Nepheesh* to the *Ruach*; and the *Ruach* to the *Ne-*  
 “ *shama* and the *Neshama* to the Holy and Blessed  
 “ God. So that we find the *Nepheesh* is bound in  
 “ the Bundle of Life; as it is said in the little Trea-  
 “ rise *Ruth*.

Another remarkable Account of these three Te-  
 nants of the Body of Man, we find in *Zeror Ham-*  
*mor*\*, running thus: “ God created Three Worlds,  
 “ the Upper World, the Middle World, and the  
 “ Lower World; and he is found sometimes in

† 1 Sam. 25. 29.

\* *Fel. 3. Col. 1.*

“ the Upper, sometimes in the Middle, and some-  
 “ times in the Lower. And this is signified by the  
 “ Words †, *Who is like unto the Lord our God, who*  
 “ *dwelleth on High: Who humbleth himself to behold*  
 “ *the Things that are in Heaven and in the Earth.*  
 “ When the Children of Men are wicked, he with-  
 “ draweth his Presence upwards: And when the  
 “ Children of Men are Good and Pious, he hum-  
 “ bleth himself to behold the Things that are in  
 “ Heaven and in the Earth. Farther, it is said in  
 “ *Sohar*, that God created Three Souls, answering  
 “ the Three Worlds; namely, the *Nepheesh*; that  
 “ is, the Soul; and the *Ruach*; that is the Spirit;  
 “ and the *Neshama*; that is, the precious Soul.  
 “ The *Nepheesh* is created with a View to the  
 “ Middle World: But the *Neshama* with a Re-  
 “ gard to the Upper World. Wherefore, by  
 “ the Means of these Three Souls a Man is quali-  
 “ fied to inhabit the Three Worlds. And some-  
 “ times he abideth in the Lower World, sometimes  
 “ in the Middle, and sometimes in the Upper  
 “ World. All which happeneth, according to his  
 “ Qualification, and the Qualifications of these  
 “ Souls. Wherefore, when a Man departeth the  
 “ World, he ascendeth according to his Quality  
 “ (or Nature) and is presently taken away from  
 “ the Lower World, wherein he was in his Life-  
 “ Time: And this is done with Respect to the  
 “ *Nepheesh*. Half a Year after this, he soareth in  
 “ the Air, in the Element of *Ruach*, which is the  
 “ Wind; and passeth into the Middle World:  
 “ And this is done with Respect to the *Ruach*; that  
 “ is, the Spirit. But at the End of the Year, the  
 “ *Neshama* goeth, not down, but up, to the Upper  
 “ World.

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 † Psal. 113. 5, 6.

But Rabbi Menasse ben Israel, in his Treatise entitled *Nishmath Chajim*\*, gives quite other Ideas of the *Nephefch*, the *Ruach*, and the *Neshama*; saying, “ They signify Nothing but the Three “ Faculties, Capacities or Virtues of the Soul. In the *Falkut Chadafch*, in the Part entitled † *Nesh-amoth*, ’tis said, “ There are in a Man Three Forms “ of a Soul : The First is the Intelligible Soul ; “ the Second is the Speaking or Reasoning Soul ; “ the Third is the Animal Soul, which is always “ craving.

We have Nothing, just now, to add farther concerning the Dissent of any particular Rabbins from the General Doctrine of their Brethren, as we have given it, touching the *Nephefch*, the *Ruach*, and the *Neshama*, as distinctly conscious Beings and Inhabitants of the Body. We shall now therefore entertain the Reader with a very curious Rabbinical Passage concerning the First Entrance of those Beings into the Body : And this we find in *Sepher Gilgulim* ‡, running in the following Manner. “ The Myste- “ ry of the Conjoining of Souls, which is called *Ib- “ bur*, consisteth in the following Particulars. First, “ the *Nephefch* entereth at the Birth of a Man : And “ if his Deeds are right, he is, at the Age of Thir- “ teen Years and one Day, made Possessor of the *Ru- “ ach* ; that is the Spirit. And if his Deeds continue “ to be right, the *Neshama* cometh in the Twen- “ tieth Year. But if, on the Contrary, his Deeds “ are not right, the *Nephefch* and the *Ruach* remain “ without the *Neshama*. Sometimes a Man is only “ worthy of the *Nephefch*, and so continueth without “ the *Ruach* and the *Neshama*. And then the *Ruach*

† Fol. 69. Col. 2. & Fol. 70. Col. 1, 2. † Fol. 154. Col. 1.

‡ Fol. 40. Col. 1.

“ and the *Neshama* remain in a Place conceal’d,  
 “ and only known to the Holy and Blessed God,  
 “ and where an Abode is prepared for Every one  
 “ (of those Beings).”

But we are not at the End of our Collections from the Rabbinical Writings touching the Conversations of the Dead, and their Knowledge of What is doing in the World. In the ’foremention’d Treatise *Avodath hakkodesh*, in the Second Part, there is the following Passage. \* “ They (*the Rabbins*) likewise  
 “ say, that his (*the Deceased’s*) *Neshama* ascendeth  
 “ and descendeth. This must be understood strictly  
 “ according to the Letter, in that the *Ruach* visiteth  
 “ the Place of the *Nephesh*, in order to cherish her,  
 “ so long as the Body is in Being, and not corrup-  
 “ ted in the Grave; as hath been said already.  
 “ Hence it is, that the Dead have Knowledge, and  
 “ converse together; as is mention’d in what I have  
 “ cited above from *Medrash*, and is fully shewn in  
 “ the Chapter *Mishmetbo* (which is the Third  
 “ Chapter of the Talmud - Treatise *Berachoth*) †  
 “ Wherefore, in the First Chapter of the Treatise  
 “ *Berachoth*, it is said, Let One speak to the Dead  
 “ on no Subjects but such as concern the Dead.  
 “ And in the Chapter *Sboel Adam* (which is the  
 “ Twenty Third Chapter of the Talmud - Treatise  
 “ *Shabbath* ||) we read, The Deceased knoweth eve-  
 “ ry Thing that is said of him, till the Lid of the  
 “ Coffin is fasten’d over him; and, according to  
 “ the Opinion there deliver’d (that is, in the ’fore-  
 “ said Treatise *Shabbath*) till the Flesh is corrupted :  
 “ That is, as long as the Flesh is in Being, the *Ne-*  
 “ *pbesb*, or Soul, remaineth with the same; and

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\* Fol. 45. Col. 3. † Fol. 18. Col. 2. & Fol. 19. Col. 1.

|| Fol. 152. Col. 2.

“ the *Ruach*, or Spirit, visiteth her. And thus it  
 “ happeneth that the Dead converse together. For  
 “ This is no impossible Matter: For behold, the  
 “ *Nepheesh*, or Soul, and the *Ruach*, or Spirit, are  
 “ there together: By which Means Speech (*or Con-*  
 “ *verse*) is effected; since Speech is the Property of  
 “ the *Ruach*, and fetcheth its Origin from her. It  
 “ hath likewise in this Part been clearly shewn, that  
 “ the *Ruach* is the Cause of external (*discursive or*  
 “ *confabulative*) Speech. And notwithstanding there  
 “ are Many who are not worthy, that the *Neshama*  
 “ should descend upon them, yet want they not  
 “ Speech, because the *Nepheesh*, or Soul, and the  
 “ *Ruach*, or Spirit, are in them; which together  
 “ are the Cause of Life and Speech. Wherefore  
 “ Rabbi *Salomon Jarchi*, in the Chapter *Shoel*,  
 “ (which, as hath been said, is the Twenty Third  
 “ Chapter of the Treatise *Shabbath*) on the Words,  
 “ \* *And his Soul within him shall mourn*, giveth  
 “ the following Exposition: So long as he (name-  
 “ ly, the Interr’d) hath any Flesh, so long hath  
 “ the *Nepheesh*, or Soul, a Kind of Life; something  
 “ intellectual. And he teacheth withal, that Life,  
 “ with the *Ruach*, or Spirit, is compleat; and that  
 “ when the *Ruach*, or Spirit, visiteth the *Nepheesh*,  
 “ or Soul, in the Place where the Body is, Life is  
 “ perfect, and Speech possible.”

Upon this Matter the *Avodath hakkodesh* affords  
 us likewise another remarkable Passage; which runs  
 thus: “ That the Dead (whose *Ruach*, or Spirit,  
 “ for the Space of Twelve Months, visiteth the *Ne-*  
 “ *pheesh*, or Soul, remaining with the Body in the  
 “ Grave) may converse together, is a possible  
 “ Thing, and doth happen. And This was the

† Job. 4. 22.

“ (Ground of the) Art of the Sorcerers upon *Samuel*,  
 “ on whom be Peace. She raised him, within the  
 “ Twelve Months, out of his Grave ; as is men-  
 “ tion’d in the Chapter *Shoël Adam* \* (in the *Trea-*  
 “ *tise* Shabbath). For his Spirit did visit his Soul :  
 “ By which Means it was possible for her to raise  
 “ him up. So that he spoke with *Saul*, and declar-  
 “ ed to him What should happen. This whole  
 “ Performance (of the Sorcerers) is not a Riddle or  
 “ Parable, but is to be taken in a literal Sense, and  
 “ not in a figurative one: (No) Far from that. I have  
 “ found one of the Sages speaking, and heard, that  
 “ when a dead (*Person*) lets himself be seen, either  
 “ through (*the Means of*) Sorcery, or, otherwise,  
 “ and One visiteth his Grave at that Time, Nothing  
 “ is found in it till he (*the Deceased*) returneth and  
 “ strips himself of his Cloaths, And thus I have  
 “ found it in the Collections of the pious Rabbi *Je-*  
 “ *buda*, of Blessed Memory. I have dwelt the lon-  
 “ ger on this Subject for the Sake of its Usefulness ;  
 “ and to declare, that in all the Words of our Rab-  
 “ bins, of Blessed Memory, who have treated on  
 “ this Subject, there are no Riddles or Parables ;  
 “ but that Dialogues between the Dead, within the  
 “ Twelve Months wherein the Body remaineth (*un-*  
 “ *consum’d*) may happen : As we find it said of Rab-  
 “ bi *Achai bar Jashia*, in the Chapter *Shoël* (of  
 “ *the Treatise* Shabbath) that he, after his Death,  
 “ did speak with Rabbi *Nachman*.”

But of all the Dreams of the Rabbins we have met  
 with, concerning the Sense, Knowledge and Action of  
 the Dead, the following is the most extravagant.  
 We find it in the *Jalkut Chadasch*, † form’d upon  
 another Rabbinical Dream, that *Abraham* buried

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\* Fol. 15<sup>2</sup>. Col. 2.

† Fol. 14. Col. 3.

his Wife *Sarah* near *Adam* and *Eve*. The Words run thus: “ When *Abraham* came to bury *Sarah* in  
 “ the Cave, *Adam* and *Eve* rose out of their Graves,  
 “ and would not suffer, that it should be done in  
 “ that Cave; saying to him, why should we be  
 “ always ashamed, before the Holy and Blessed  
 “ God, for the Sin we have committed? And are  
 “ you come hither to encrease our Shame? For  
 “ on Account of your Good Works we must be a-  
 “ shamed. Then answer’d *Abraham*, Behold I take  
 “ it upon me, and oblige my self, to pray to the  
 “ Holy and Blessed God, that ye may not be any  
 “ more ashamed. Whereupon *Adam* went straight  
 “ to his Place. But *Eve* would not by any Means  
 “ content her self with this, nor return to her Grave;  
 “ so that *Abraham*, without losing much Time, car-  
 “ ried her in with his own Hands unto *Adam*. Af-  
 “ ter which, he buried *Sarah*: That is, after *Abra-*  
 “ *ham* had taken upon him to pacifie the Holy and  
 “ Blessed God upon their (*Adam* and *Eve*’s) Ac-  
 “ count. *Adam* went again into his Place; and  
 “ *Abraham* did afterwards bury *Sarah* and *Eve* to-  
 “ gether. And This is signified through the Words,  
 “ \* *These are the Generations of the Heavens and the*  
 “ *Earth* (*behibbaream*, i. e.) *when they were created.*  
 “ And our Rabbins, of Blessed Memory, say, that  
 “ the Word *behibbaream*, by Transposing the Let-  
 “ ters, signifies as much as *Be Abraham*; that is,  
 “ *Through Abraham*. And by This we are given  
 “ to understand, that *Adam* and *Eve*, who were the  
 “ Production of Heaven and Earth, and not of  
 “ Men, were only ashamed on Account of the  
 “ Righteousness of *Abraham*; who prevail’d, that  
 “ they should be at Rest, and that they should not,

\* Gen. 2. 4.

“ in the Life to come, have any Cause to be ashamed.” What reasonable Man is not quite ashamed to find a Body of his Fellow-Creatures imagining and reasoning in so ridiculous a Manner? Are not such Specimens of the Logic and Conceptions of the Rabbins enough to make one conclude, that they are mad or bewitch’d? And (bold and presumptuous as it may seem) can any serious intelligent Christian, who has follow’d us so far in our Detail of their Conceits and Sotteries, forbear thinking, that their Heads, and the Heads of All that believe them, are judicially depriv’d of some Power that is common to the Minds of the Rest of Mankind, and essential to Soundness of Imagination and Right Reasoning? In the *Sepher Chasidim* \*, and in the *Maase* Book †, may be found a great deal more concerning the Conversations or Dialogues of the Dead.

The Wicked, say the Rabbins, are not to be buried near the Righteous; for that the Righteous suffer not a little by such a Neighbourhood. In the Second Part of the Treatise *Nishmath chajim* || we have the following Passage. “ When the Righteous  
“ are at Rest in their Bed-Chambers, that is, in their  
“ Graves, then are revealed to them both the Upper and the Lower Mysteries. But if Any one is  
“ is buried near them, who is not of equal Worth,  
“ the Uppermost that inhabit Heaven (i. e. the Angels) reveal not their Mysteries to them so frequently as they use to do. And in these Mysteries they feel as much Delight, as if they were  
“ eating the most delicious Food in the World.”

To the *Sepher Chasidim* there is a small Discourse added, entitled *Zawaath Rabbi Jebuda ha-chasid*; i. e. *The Charge of Pious Rabbi Jebuda*: In which

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\* N. 196, and 452. † Chap. 113. || Fol 88. Col. 2.



we find the following Passage. “ We must not bury together (*or in the same Place*) the Bodies of Two Persons, who, in their Life-Time, hated one another ; for they have no Rest together.” And farther, in the same Discourse, it is said, † “ When a Woman is buried, who in her Life-Time was a great Glutton; and one seeth her Mouth open, ’tis certain she will continue with it (*open*) for the Space of a Year. But to avert (*the Tendency of*) This, one must fill up her Mouth with Earth, and then she will do no more Mischief.” We are told likewise in the same Discourse, ‡ “ When a City is provided with Sepulchres and Graves, one is not to carry the Dead to be buried in another City. For the Dead that lie in the First, are anger’d at it, because it is a Disparagement to them.”

The following Passages will shew the extravagant Notions of the *Jews* touching the Origin of their Souls, and of the Souls of the Rest of Mankind. The Treatise *Emek hammelech*, in the Part entitled *Sbaar shiasbue hammelech*, § gives us the following Passage. “ Our Rabbins, of Blessed Memory, have said, Ye *Jews* are stiled *Men* ; because of the Soul ye have from the Supreme *Man* (i. e. *God* ; *whom the Cabalists call Adam Ahelion ; that is, the Supreme Man*). But the Nations of the World are not stiled *Men*, because they have not, from the Holy and Supreme *Man*, the *Neshama* (*or glorious Soul*). But they have the *Nepheesh* (i. e. *the Soul*) from *Adam Belial* ; that is, the malicious and unnecessary *Man*, call’d *Sammaël*, the Supreme Devil.” In the Treatise *Emek hammelech*, in the

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\* N. 1. † N. 5. ‡ N. 11. § Fol. 3. Col. 4.

Part entitled *Sbaar resha diserarpin* ; and in Rabbi *Menachem von Rakenat's* Exposition on the Five Books of *Moses*, in the *Parascha Shemini*, there is a Passage running thus: “ Ye Jews are Men. But  
 “ the Rest of the Nations are not Men. The Spi-  
 “ rit (*or Soul*) which is spread among the Rest of  
 “ the Nations, cometh from the Side of Unclean-  
 “ ness; that is, from the Devils. The same (*Spi-*  
 “ *rit*) is no Man: Wherefore he is not under that De-  
 “ nomination. The Name of that Spirit is Unclean.  
 “ He is not call'd Man. Neither has he any Part  
 “ of Man. His Body is likewise a Cloathing of  
 “ Uncleanness.

In the Great *Falkut Rubeni*, in the *Parascha Bere-  
 shith*, \* we have the following Passage. “ The  
 “ Skin and the Flesh is the Coat of a Man. The  
 “ Spirit within is the Man. But the Idolaters (*mean-*  
 “ *ing all the Nations but the Jewish*) are not call'd  
 “ Men, because their Souls have their Origin from  
 “ the Unclean Spirit. But the Souls of the *Israe-*  
 “ *lites* are derived from the Holy Spirit.” And a  
 little farther on in the same Treatise, it is said, †  
 “ An *Israelite* is called a Man, because his Soul co-  
 “ meth from the Supreme Man. But an Idolater,  
 “ whose Soul cometh from the Unclean Spirit, is  
 “ call'd a Swine. If so, then is an Idolater the Bo-  
 “ dy and Soul of a Swine.” In another Part of  
 the said Treatise, entitled *Shaar olam battobu* ‖ ,  
 there is a Passage running thus: “ The Wicked  
 “ are stiled the Dead in their Life-Time, because  
 “ they have not a Holy Soul from the Foundation,  
 “ which is called *Him that liveth for ever*. But they  
 “ have the Soul from *Kelifa* (i. e. the Shell) by

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\* Fol. 10. Col. 1. † Fol. 10. Col. 2. ‖ Fol. 23. Col. 4. § Dan:  
 12. 7.

“ which

“ which is meant the Devil) who is call'd Death,  
 “ and the Shadow of Death : And through the  
 “ Sparklings of the same they live.

Conformable to This, is the following Passage in  
 the Treatise *Sheva tal* \*. “ The Souls of the Na-  
 “ tions (*meaning all but the Jewish*) have their Ori-  
 “ gin from the exterior Powers, the Powers of  
 “ *Kelifoth* (*that is, Shells; by which is meant Devils*)  
 “ the Mystery and State of which, we shall, with  
 “ the Help of God, explain in the following Chap-  
 “ ters. Wherefore God divided them among the  
 “ Upper Seventy Princes ; and they are given un-  
 “ to them for their Portion. But the Souls of the  
 “ People of *Israel* have their Origin in holy Ema-  
 “ nations from the Blessed God.” And in Rabbi  
*Menachem von Rekanat's* Exposition on the Five  
 Books of *Moses*, towards the End of the *Parasha*  
*Haafinu* †, there is a Passage running thus : “ The  
 “ Influence which descendeth upon the Powers of  
 “ Uncleaness, is call'd *Jen Nefech* ; that is, *Of-*  
 “ *fer'd Wine* ; which is offer'd unto Idols. And  
 “ from thence are deriv'd the Souls of the Nations  
 “ of the World (*meaning all the Nations of the World*  
 “ *but the Jewish*).

The Treatise *Taf havrez* gives us the following  
 Passage. || “ Know thou, that every Part of the  
 “ World, is given to that People for whose Dwell-  
 “ ing it was allotted. And this is what is said, §  
 “ *I have given Ar unto the Children of Lot for a*  
 “ *Possession.* *Ar* is then properly divided to the  
 “ Children of *Lot*. And thus is Mount *Seir* divided  
 “ to *Esau*. And our Rabbins, of Blessed Memory,  
 “ have explain'd this Matter through these Words.  
 “ He, namely *Esau*, is red : So is his Land red.

\* Fol. 4. Col. 2. † Fol. 221. Col. 4. || Fol. 9. Col. 2. § Deut. 2. 9.

“ By which we are taught, that the Allotment of  
 “ Land is strictly agreeable to the People who dwell  
 “ therein. The Reason is, that to that Prince, of  
 “ the Seventy Princes, who presideth over a Na-  
 “ tion, is ascribed the Influence over that Part of  
 “ the Land (*or World*). And the Souls which are  
 “ found in that Part of the Land (*or World*) are  
 “ from the Portion of the *Kelifoth* or Shells (*that is,*  
 “ *the Evil Spirits*) to which the Surface of the Earth  
 “ is allotted. So that there are Three different  
 “ Allotments: The Allotment of the People; the  
 “ Allotment of the Land, and the Allotment of the  
 “ Prince over the Souls, and the Portioning.

Upon this Subject the Treatise *Maarecheth haëla-  
 buth* speaks in the following Manner.\* “ The Rest  
 “ of the People, from whom the *Jews* are separated,  
 “ are, by the Holy and Blessed God, deliver’d to  
 “ the Princes (which are *abstract Intelligences*; that  
 “ is, Spirits without Bodies) and put under their  
 “ Dominion. He hath ordain’d a Prince over every  
 “ Nation, to govern it, and speak in Behalf of it;  
 “ to be its Mediator, and, through the Stars and  
 “ Planets, to protect it. Those Princes are also call’d  
 “ the Gods of the People, which God hath assigned  
 “ them. And from those Princes are deriv’d the  
 “ Souls of the People.”

The *Emek hammelech* says, that the *Jews* are at  
 Length to subdue this numerous Brood of Unclean-  
 ness, which is put under the Dominion of those ae-  
 rial Princes; or, in other Words, that they are  
 at Length to be the Lords of all other Nations;  
 looking upon all other Nations as the Issue of the  
 Devil. The Words run thus †: “ Hereafter Good  
 “ shall prevail over Evil. Then the *Israelites*, as

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\* *Fol.* 106. *Col.* 1. † *Fol.* 121. *Col.* 2.

“ being.

“ being comprehended under *Good*, shall prevail  
 “ over the Nations of the World ; which are com-  
 “ prehended under *Evil* :” That is, which are under the Dominion of the Serpent, or Devil ; for the *Avodath hakkodesh* says,\* The Serpent, that is, the Devil, is the Evil Part. In the Treatise *Zeror ham-mor*, it is said. † “ The Nations of the World are  
 “ compared to a Serpent, because they have their  
 “ Origin from the Uncleanneſs of the Old Serpent. This Matter is laid more open in the great *Falkut Rubeni*, in the *Parasha Shemoth*, ; where it is said,  
 || “ All Souls are derived from the Part of *Cain*  
 “ and *Abel*. From *Abel* cometh the Good Part  
 “ (that is, Good Souls). And from *Cain* cometh the  
 “ Evil Part (or Evil Souls) The Soul of *Cain* being  
 “ derived from the Uncleanneſs, which *Sammaël*  
 “ (that is, the Devil) had caſt into *Eve* when he  
 “ lay with her, all the Souls of the Nations are  
 “ derived from that Uncleanneſs.” Conformably to this, a little Treatiſe, entitled *Afkath Rochel*, having mentioned the Filthineſs of the Evil Spirit, ſays,  
 “ § The *Gojim* (or *Infidels*) and the Denyers of God,  
 “ who defile themſelves, receive and breathe the  
 “ Spirit of that Part (that is, of the Evil Spirit); and  
 “ their Souls come from thence.”

Rabbi *Aharon Shmuel*, in his Book entitled *Nif-math Adam*, gives us the following very curious Piece of Hiſtory, touching the Origin or Firſt Erection of the Dominion of the Seventy Princes\*\*.  
 “ Before the Time of the Diviſion, which happen’d  
 “ at the Building of the Tower of *Babel*, the Souls  
 “ of all the Men that liv’d upon Earth, were from  
 “ one Source, from one Origin. Therefore the

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\* Fol. 18. Col. 3. † Fol. 148. Col. 4. || Fol. 82. Col. 4.  
 § Fol. 7. Col. 2. \*\* Fol. 5. Col. 2.

“ People had only one Language. But from the  
 “ Time that God divided out the Seventy Nations,  
 “ and deliver’d them to the Seventy (*Princes*) every  
 “ Nation receiv’d its Souls from its respective  
 “ Prince. For this Reason Languages are made to  
 “ differ ; according to the Division and Distribu-  
 “ tion of Souls, because Speech is a Faculty of the  
 “ Soul. We point not out the Contradictions and  
 Absurdities of the Rabbis upon this strange Matter,  
 because we apprehend the Office to be needless.  
 Every Reader may discover them himself with only  
 Half an Eye.

The Treatise *Amniudeba Shifa* gives us a far dif-  
 ferent Account of the Origin of Souls. ’Tis there  
 said \*, “ The Matter concerning the *Leviathan*,  
 “ (whom God is said to have castrated, to the End  
 “ the World might not be destroy’d by his Brood ;)  
 “ and concerning his Female, is not to be under-  
 “ stood according to the Letter ; nor what our  
 “ Rabbins, of Blessed Memory, have said concern-  
 “ ing the Angel *Gabriel*, that he will hereafter ap-  
 “ point a Chace with the *Leviathan*. For why  
 “ should he (*Gabriel*) enter into War with him?  
 “ But the Matter is to be understood thus: The  
 “ *Leviathan* and his Female signifie that Angel  
 “ which is *Satan*, the other God, and *Lilis* his Wife,  
 “ who are the *Leviathan* ; the streight Serpent, and  
 “ the crooked Serpent, of which Mention is made  
 “ in *Isaiab*, Chap. 27. Ver. 1. as that the Holy and  
 “ Blessed God shall visit them with his strong Sword,  
 “ to destroy them from the World. And *Gabriel*  
 “ will appoint a Chace with them, to the End the  
 “ unclean Spirit may be banish’d from the Earth.  
 “ For the Holy and Blessed God, in the Beginning,

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\* *Fel. 51. Col. 3.*

when he had created every Thing according to his  
 Mind, thought with himself, What if this *Levia-*  
*than* should lye with his Wife the *Lilis*, and beget  
 many Souls of Devils and Idolaters? For as the  
 Souls of the Righteous are derived from the Holy  
 and Blessed God; the unclean Souls are derived  
 from the Angel which is *Satan*, the other God;  
 as is well known. And it is a certain Truth,  
 that when the Souls of the Idolaters encrease in  
 the World, the Power of Uncleanneſs (which God  
 avert) hath the Upper-Hand: And thoſe Evil  
 Spirits deſtroy the World. Wherefore, What  
 did the Holy and Blessed God? He caſtrated the  
 Angel, or *Satan*, that, (in order to ſave the World  
 (from Deſtruction) he might not mix with her  
 (*Lilis*)." Agreeably with this, it is ſaid, in the  
*Paraſha Miſhpajim*, "That the other God had been  
 caſtrated; for the Holy and Blessed God had  
 caſtrated him, to the End he might bring forth no  
 Fruit into the World; *i. e.* beget no Young.  
 Behold, the Sage Writer of the Book *Cheſel le*  
*Abraham*, has objected againſt, or contradicted  
 theſe Words of *Sohar*; ſaying, How is it poſſi-  
 ble, that the Holy and Blessed God ſhould have  
 caſtrated that Angel which is the other God, to  
 the End he might not beget the Souls of Idolaters?  
 Do not we ſee, that there are a Multitude of Un-  
 clean Souls? He hath compleatly and excellently  
 eſtabliſh'd his Objection, and ſaid, the Matter muſt  
 be underſtood thus: That thoſe (*unclean*) Souls  
 are not deriv'd from the Mixture of the Angel,  
 which is *Satan*, with the *Lilis*. For when God had  
 caſtated them, it was impoſſible for them to mix.  
 But thoſe Souls, and the Souls of Devils that come  
 into the World, come through the Works of the  
 Wicked. For he who commits a Sin, createth,  
 through his Evil Work, a Devil; and thoſe are  
 the

“ the Devils that stain, endamage and destroy the  
 “ World. Thus far the Words of the Book *Chesed*  
 “ *le-Abraham*. Behold then, a Man createth those  
 “ Devils through his Evil Works ; and the same are  
 “ the Witneses, which, at the Day of Judgment,  
 “ shall witness against him. And Every one will  
 “ call and say, He *N. N.* hath created me, as is  
 “ particularly mention’d in many Places in *Sobar*.”

The little *Falkut Rubeni*\*, in the Part entitled  
*Neshama*, from the little Treatise *Tuf haarez* †,  
 gives us the following Account of the Regions where  
 abide the Souls of the Seventy Nations, before they  
 enter into Human-Life. “ In the Expanses, or  
 “ Seven Firmaments, are Seven Planets ; *Saturn*,  
 “ *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and  
 “ the *Moon* : And in these Expanses abide the Souls  
 “ of the Seventy Nations ; each Planet having the  
 “ Dominion of Ten Nations. But under the Sphere  
 “ of the *Moon*, which is the last of all (*the Planets*)  
 “ there is found an Expanse which is of no Use  
 “ (*with regard to the Souls of the Nations*) ; and  
 “ Spirits, Night-Apparitions and Souls of Devils  
 “ abide there.

The Treatise *Maarechet ha-elabuth*, in the Explan-  
 ation of *Chajot* ‡, informs us, that, at a certain  
 Period of Time, the Souls of the Seventy Nations  
 will lose their Existence, or be annihilated. The  
 Words run thus, “ In the great Year of Jubilee,  
 “ no Nation will remain ; for in that Year the  
 “ World will be destroy’d and made desolate. In  
 “ what then have the *Jews* the Preeminence of  
 “ them (*the Seventy Nations*) ? To this the An-  
 “ swer is, That the Destruction is to be understood  
 “ of the *Kelipot* (i. e. *Shells*) which are the Evil

\* *N. 4.*† *Fol. 9. Col. 1.*‡ *Fol. 251. Col. 2.*



“ Spirits ; for they shall be quite exterminated  
 “ from the World. And therefore all the Souls  
 “ of thole Nations that are deriv’d from them shall  
 “ be put to Shame and cut off, because the Causes  
 “ of their Existence will be utterly at an End,  
 “ and their Names be kept no more in Remem-  
 “ brance. .

We shall now shew more particularly the No-  
 tions of the *Jews* concerning the Origin and Nature  
 of their own Souls. The Treatise *Shene luchoth hab-  
 berith*,<sup>1</sup> says, “ The Souls ( *meaning the Souls of  
 the Jews* ) are a Part of God from above. ” And  
 Rabbi *Aharon Smuel*, in the Treatise *Nishmath  
 Adam*<sup>2</sup>, says, “ the Soul of a *Jew* is a Part of God  
 “ from Above. ” And in the Preface to the  
 Treatise *Shafa tal*, ’tis said, “ The Soul ( *of a Jew* ) is  
 “ a Part of God from above, and of his Substance  
 “ or Essence, as a Son is of the Essence of his Father. ”  
 In the Treatise *Emek hammelech*, in the Part entitled  
*Shaar Kirjath arba*<sup>3</sup>, it is said, “ The Souls which he  
 “ ( *God* ) created, live and continue for ever, because  
 “ they are Sparks of the Substance or Essence of  
 “ the Bless’d God, as it is said, *4 And breathed into  
 “ his Nostrils the Breath of Life.* ” And in the  
 same Treatise, in the Part entitled *Shaar reshia difer  
 anpin*<sup>5</sup>, we are told, “ The Soul cometh from the  
 Name of the Essence ; that is, the Name *Jehovah* ;  
 “ as it is written *6 For the Lord’s Portion is  
 “ his People.* ” The Treatise *Nishmath Adam*<sup>7</sup>,  
 gives the following Passage, “ The Soul is the  
 “ Light and Spark of the Great Name *Jehovah* ;  
 “ and cometh from that great Light, and from his

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(1) *Fol.* 262. *Col.* 3. (2) *Fol.* 4. *Col.* 1, 2, 2nd 3. (3) *Fol.*  
 121. *Col.* 4. (4) *Gen.* 2. 7. (5) *Fol.* 131. *Col.* 1.  
 (6) *Deut.* 32. 9. (7) *Fol.* 5. *Col.* 1.

“ Holy Fire; as the Scripture saith, <sup>1</sup> *For the Lord*  
 “ *thy God is a consuming Fire.* And as one Torch  
 “ is lighted by another, without any Diminution  
 “ ( *of that other* ; ) so may we say concerning the  
 “ Soul, which cometh from the Mouth and Spirit  
 “ of the Blessed God.” We are told likewise, in  
 the same Treatise, that the Souls of the *Jews*  
 have their Being from the Ten *Sephiroth*, or *Scphiroth*<sup>2</sup>. The Words run thus, “ Our Souls, which  
 “ are contain’d in the Unity of the Soul of the  
 “ First Man, come from the Ten Holy *Sephiroth*,  
 “ or Flashings (*of Light*). ” We are informed in  
 the Treatise *Shfatal*<sup>3</sup>, “ That by the Ten *Sephi-*  
 “ *roth*, the *Cabalists* understand the Divinity.

The Preface to the same Treatise *Shfatal*, gives  
 us the following remarkable Passage, touching the  
 Preciousness of the Souls of the *Jews* in the Esteem  
 of God, and the little Regard God hath for the  
 Souls of any other People. After saying, That  
 from the Seventy Souls, which came from the Loins  
 of *Jacob*<sup>4</sup>, there are Seventy Nations, the Preface  
 goes on thus: “ It was necessary, the *Law* should  
 “ acquaint us with this, to the End we might be  
 “ taught that every individual Soul of the *Israelites*  
 “ is more acceptable and worthy in the Eyes of the  
 “ Holy and Blessed God, than all the Souls of  
 “ any other whole Nation (*of the Seventy.*) And  
 “ this Matter is revealed to us in another Part of  
 “ the *Law* ; where it is said, <sup>5</sup> *All the Soul* (not  
 “ Souls, in the Plural) *of the House of Jacob*,  
 “ *which came into Egypt, were Threescore and*  
 “ *Ten.* It (the *Law*) did well observe this ; saying,  
 “ *All the Soul* ; not *All the Souls* ; as it saith of

(1) Déut. 4. 24.

(2) Fol. 7. Col. 1.

(3) Fol. 1. Col. 2.

(4) Exod. 1. 5.

(5) Gen. 36. 6.

“ *Eſau* 5, And all the Souls of his Houſe ; mention-  
 “ ing thoſe Souls by the Plural Number, altho’  
 “ they were but Six. How much more might it  
 “ have been uſed with Reſpect to *Jacob*, All the  
 “ Souls, ſince there were Seventy Souls (*deſcended*  
 “ *from him*)? But it (*the Law*) would teach us, that  
 “ every individual Soul of the *Iſraelites*, is more  
 “ worthy and acceptable in his Eyes (*the Eyes of*  
 “ *God*) than all the Souls of a whole People of the  
 “ Nations of the World ; and that the Body of the  
 “ People of *Iſrael* are more lovely and valuable in  
 “ his Eyes than all the Seventy Nations.

The following Quotations reſpect the Time of the  
 Creation of the Souls of Men. And in them the  
 Reader will obſerve a Deviation from ſeveral of  
 the Rabbinical Doctrines juſt given. Rabbi *Menaffe*  
*ben Iſraël*, in his Treatiſe entitled *Niſbmath Chajim*,  
 ſays 6, “ Altho’ the Learned of the Nations of  
 “ the World are of Opinion, that the Souls are  
 “ created with the Body, yet the true and perfect  
 “ *Iſraelites*, believe with a compleat Faith, that they  
 “ (*the Souls*) were all created in the Six Days of the  
 Creation of the World.” And preſently after, he  
 giveth the following Paſſage from the Treatiſe  
*Tanchuma* 7 : “ All the Souls which have been from  
 “ the Time of the Firſt Man, and which ſhall be  
 “ to the End of the World, were created in the  
 “ Six Days of the Creation of the World.” Rabbi  
*Menachen von Rakenet*, in his Expoſition on the  
 Five Books of *Mofes*, in the *Paraſha Bereſhith* 8,  
 ſays, “ It is already known to thee (*the Reader*)  
 “ that the Souls were created in the Six Days of  
 “ the Creation ; as it is ſaid 9, Knoweſt thou it, be-

(6) Fol. 70. Col. 2.

(7) Fol. 32. Col. 2.

(8) Job 38. 31.

“ *cause thou wast then born? or because the Number*  
 “ *of thy Days is great.* And this is intended to sig-  
 “ nify, that the Souls were created with the first  
 “ Light.” And Rabbi *Menasse*, in the 17th  
 “ Chapter of the *Nishmath chajim* <sup>1</sup>, says, “ Now  
 “ I have tasted a little Honey, and mine Eyes are  
 “ enlighten’d in this Matter, let us search on what  
 “ Day of the Six Days of the Creation of the  
 “ World, they (*the Souls*) were created. And I  
 “ say, that most of our Sages, of Blessed Memory,  
 “ agree in this, that the Souls were created on the  
 “ First Day. Rabbi *Moshe bar Nachman* hath  
 “ written, it must by no Means be said, that they  
 “ (*the Souls*) were created after the First Day, be-  
 “ cause the Holy and Blessed God did, on the First  
 “ Day, create Something out of Nothing. But  
 “ from that Day forward, during the rest of the  
 “ Days of the Creation, he created Something out  
 “ of Something. And if so, then are the Souls  
 “ comprehended in what was created on the First  
 “ Day.

In the following Quotations we have an Account  
 of the Abode of those Souls ’till they are sent into  
 Human-Life. Rabbi *Salomon Jarcho*, in his Com-  
 ment on the Talmud-Treatise *Chagiga* <sup>2</sup>, says,  
 “ There is a Treasury in Heaven, which is called  
 “ *Guff*; and all the Souls which were created in the  
 “ Beginning, and are hereafter to come into the  
 “ World, God plac’d therein.” The Treatise  
*Zeror hammor*, in the *Parascha Nizzavim*, speaks  
 of the same Treasury <sup>3</sup>; saying, “ Out of this  
 “ Treasury God furnisheth with Souls the Chil-  
 “ dren in the Mother’s Womb.” And to the same

(1) Fol. 71. Col. 2.  
 Col. 1.

(2) Fol. 5. Col. 1.

(3) Fol. 152.

Purpose writes Rabbi *Menasse ben Israel*, in his Treatise *Nishmath chajim* †; saying, “It is certain, according to the Opinion of all the Sages of *Israel*, that God giveth from Heaven the pure Soul to Man in the Beginning, when he is form’d in his Mother’s Womb, before he cometh out into the Air of the World.” The Reader will suppose, that the Rabbins speak here only of the Souls of the *Jews*. Upon the Number of which Souls the remarkable Passages we have met with are the following.

The *Talkut Chadaash*, in the Part entitled *Neshamoth* ‡, says, “The Number of Souls is Sixty Times Ten Thousand, or Six Hundred Thousand. And the *Law* is the Root of the Souls of the *Israelites*. And every Verse in the *Law* has Six Hundred Thousand Explanations; And every Soul is form’d particularly out of One Explanation. Hereafter, Every one will read the *Law* according to the Explanation which relateth to him, and out of which his Soul was created. But there are many Souls which contain many Explanations: And *Moses*, our Instructor, on whom be Peace, contain’d all the Six Hundred Thousand. Likewise every Night, when a Man sleepeth, his Soul ascendeth up into Heaven, if he is worthy of it, and there readeth the Explanation, which belongeth and is allow’d to her, of One Verse; and in the Second Night (*the Explanation of*) another Verse. These Six Hundred Thousand Explanations are according to the plain and literal Sense of each Verse. And there are in the *Aggadah* (i. e. *subtle and diverting Histories*) as many other Explanations, which are opposite to these; and

(4) Fol. 72. Col. 1.

(5) Fol. 155. Col. 1.

“ likewise, in the *Cabala*. ” The Treatise *Emek hamelch*, in the Part entitled *Shaar resha difer anpin* <sup>5</sup>, says the same Things; and that because there were created Six Hundred Thousand Souls, such is the Number of the *Jews*. And the Treatise *Shir hashirim rabba* fixes the *Jews* at that Number <sup>6</sup>, saying, “ *Moses* is equal to the Six Hundred Thousand, “ which comprehend all the *Israelites*. ” And in *Emek hammelech*, in the Part entitled *Shaar olam habberia* <sup>7</sup> we have the following Passage: “ At the “ Time of the Creation of the World, that is, “ when the First Man was created, all the Six “ Hundred Thousand Souls were comprehended or “ united in him (*the first Man*). And this is the “ Doctrine of our Rabbins, of Blessed Memory, “ upon the Words <sup>8</sup>, *Where wert thou when I laid “ the Foundations of the World?* But when the First “ Man had sinned, the said Souls, both Male and “ Female, were rent from him. And the Male “ Souls retir’d, in the new-created World, to the “ Palace of the God of *Israel*; while the Female “ Souls, being saw’d asunder from the Males, “ in the same Manner as *Eve*, before Sin, was “ saw’d asunder from *Adam*, retir’d to the Sa- “ phire Palace, or the Palace built with Saphire “ Stones.

The Damage these Souls sustain’d by the Sin of *Adam*, the *Talkut Chadasb* informs us, was repair’d by *Abraham*, *Isaac*, and *Jacob*. The Soul or spiritual Part of Man, according to the *Jews*, being, as we have shewn, made up of Three distinct spiritual Substances; namely, the *Nepheesh*, the *Rauch*, and the *Neshema*, the said Treatise, in referring the Repairing or Restoring the Six Hundred Thousand

(5) Fol. 139. Col. 4.  
Col. 7.

(6) Fol. 264. Col. 2.  
(8) Job 38. 4.

(7) Fol. 171:

Souls to the abovementiond Patriarchs, assigns the Substances of one Kind to each. The Passage is in the Part entiled *Neshamoth*, and runs thus\*: *Abraham* restored, or brought to Rights, the Six Hundred Thousand *Nephaschoth* which depended on the First Man. *Isaac* restor'd, or brought to Rights, the Six Hundred Thousand *Ruachoth*, which depended on the *Ruach* of the First Man. And *Jacob* restored the Six Hundred Thousand *Neshamoth*, which depended on the *Neshama* of the First Man.

The Treatise *Emek hammelech*, just now cited, measures, by these Six Hundred Thousand Souls, the Time to the Coming of the *Messias*. The Passage is in the Part entiled *Shaar olam battobu*†, and runs thus: “Our Rabbins, of Blessed Memory, have said, that the Son of *David* (that is, the *Messias*) cometh not ’till all the Souls that were in the Body of the First Man are at an End. Agreeably with what our Rabbins, of Blessed Memory, teach upon the Words, *Where wert thou when I laid the Foundations of the Earth?* These Words teach us, that all the Souls which were in the *Guf*, that is, the Body of the First Man, were dependent on his Body; notwithstanding Rabbi *Salomon Jarchi* explains the Word *Guf* as signifying a Palace so called, in which the Souls abide. But the *Law* is explain’d Seventy Ways.” And in the same Treatise, and in the same Part‡, it is said, very unaccountably, but somewhat agreeably with what we have already shewn in the Course of these Traditions, that “When *Adam* had sinned, all his Members fell off from him (*strange!*) And in the Places where they fell, Men came to

\* Fol. 155. Col. 4.

† Fol. 24. Col. 2.

‡ Fol. 31. Col. 3.

“inhabit.

“ inhabit. And it was decreed, that those Places  
 “ should be inhabited, to the End the Souls might  
 “ be brought out of them. (*the Members, we suppose.*)

The Treatise *Sohar*, on the *Canticles*, \* says,  
 “ When the Holy and Blessed God created the  
 “ First Man, he took the Dust of the Ground of  
 “ the Temple (*meaning the Ground on which, afterwards the Temple was built,*) and created him of  
 “ the same, and breathed into his Nostrils a Living  
 “ Soul. He (*God*) then opened to him the Gate of  
 “ Paradise, and conducted him into the Seventy  
 “ Apartments of the Holy Palaces; and made him  
 “ Ten Nuptial Heavens, like those Heavens which  
 “ the Holy and Blessed God hath determin’d to  
 “ make for the Righteous in Paradise. And the  
 “ Upper Angels rejoiced, and danced before him.  
 “ And then, and there, the Holy and Blessed God  
 “ caused all the Souls, which he had ordain’d and  
 “ prepar’d to proceed out of *Adam* into the Children  
 “ of Men, to pass before him (*Adam.*) Now,  
 “ when he (*Adam*) beheld King *David*, he saw that  
 “ he was without Life, Then said he, O Thou  
 “ Lord of the World, who is he in whom I see no  
 “ Life? And the Holy and Blessed God replied,  
 “ It is King *David*. And when the First Man be-  
 “ held how the Matter was, he gave, out of the  
 “ Years assigned for his own Life, Seventy Years to  
 “ *David*. And those are the Seventy Years which  
 “ King *David* liv’d, and which the First Man want-  
 “ ed of a Thousand Years, which he had other-  
 “ wise liv’d.

Concerning God’s shewing *Adam* the Souls of every Generation of Mankind, the *Falkut Chadaash*, in



the Part entitled *Luchoth* \*, gives us the following Passage. “ Our Sages of Blessed Memory have  
 “ said, The Holy and Blessed God did shew un-  
 “ to *Adam* every Generation and its Priest : Which  
 “ is not to be understood as if he beheld them only  
 “ visionarily or prophetically, but that God did  
 “ actually, and in very Deed, set them before his  
 “ Eyes. For (*at that Time*) all the Souls, which  
 “ were to come into the World, did actually stand  
 “ before the Holy and Blessed God, and in the  
 “ very same Likeness in which they were to appear  
 “ in the World : So that *Adam* could perfectly di-  
 “ stinguish them. And thus it happen’d on Mount  
 “ *Sinai* ; as it is written †, *And also with those that*  
 “ *are not here* : Words which denote, that the  
 “ Souls, which were not then born into the World,  
 “ were present on Mount *Sinai*, and in the same  
 “ Form in which they were to appear in the World.”  
 Can any Man living, but a Rabbin, entertain a No-  
 tion, that this Passage in *Deuteronomy* denotes any such  
 Matter ? Can any Thing be more evident than that  
 it denotes the quite Contrary ? But what doth the  
 Author of this Passage mean by the Phrase, *in the*  
*same Form* ? Certainly he did not mean *in the same*  
*Bodies* ; since Bodies had been visible to the Assem-  
 bly at Mount *Sinai*. And yet ’tis hard to conceive  
 what he could mean else.

The same Treatise (*falkut Chadaash*) in the Part  
 entitled *Neshamoth* ‖, teaches, that Souls before they  
 come into the World, are cloathed, and appear be-  
 fore Almighty God in the Bodies in which they are  
 to appear in the World. “ All the Souls (*’tis*  
 “ *there said*) before they come into the World,  
 “ cloathe themselves in the same Bodies, and put

\* *Fol. 3. Col. 2.*

† *Deut. 29. 15.*

‖ *Fol. 154. Col. 4.*

“ on the same Likeness, in which they are to appear  
 “ in the World. Every Soul above, before she  
 “ cometh into the World, cloatheth herself with  
 “ a Body ; and in that Image, or Figure (i. e. *so*  
 “ *habited*) she standeth before the Holy and Blessed  
 “ God. Then doth the Holy and Blessed God ad-  
 “ jure that Soul and Body not to sin. And these  
 “ Things are signified by the Words \*, *Thine*  
 “ *Eyes did see my GOLEM*: That is, my *Golem*,  
 “ which is the Body, thine Eyes did see when I  
 “ stood before Thee.

Rabbi Menasse ben Israël, in his Treatise entitled  
*Nishmath Chajim*, in the Second *Naamar* †, delivers  
 this following Matter. “ Our Rabbins, of Blessed  
 “ Memory, in the Treatise *Tanchuma*, in the *Pa-*  
 “ *rascha Pekude*, say, All the Souls which have appear-  
 “ ed since the first Man, *Adam*, and (*likewise those*)  
 “ which are to appear, to the End of the World,  
 “ were created in the Six Days of the Creation;  
 “ and were all in Paradise. And they were all pre-  
 “ sent at the Promulgation of the *Law*: As it is  
 “ said ‡, *Neither make I this Covenant and this Oath*  
 “ *with you only, but as well with him that standeth*  
 “ *here with us this Day before the Lord our God, as*  
 “ *with him that is not here with us this Day*. Of  
 “ which Words the foregoing Doctrine is a necessary  
 “ Explication: For how could God make a Cove-  
 “ nant with Those who were not Yet come into the  
 “ World, nor yet created? Wherefore, we are to un-  
 “ derstand the Matter, according to the Explication,  
 “ thus, That God the Lord made a Covenant not  
 “ only with the Souls that stood there Bodily, but  
 “ also with those which were created in the Begin-  
 “ ning, and were there present without the Body

\* Psal. 139. 16.    † Fol. 70. Col. 2.    ‡ Deut. 29. 14, 15.

(presenting

“ (presenting themselves) to take the Oath (admini-  
 “ ftered) at Mount Sinai. And for this Reason it  
 “ is, that the Word *standeth* is used (in the Passage  
 “ from Deuteronomy) the same being used with Re-  
 “ spect to the Ministring Angels by Zachary — \*  
 “ Among those that stand by : As thou mayest see at  
 “ large in the Treatise *Pardes Rimmonim*. ” The  
 Reader observes, that, according to this Rabbin, the  
 Souls which were not come into the World at the Time  
 of the Promulgation of the Law on Mount Sinai, were  
 present at the Promulgation without the Body.

The following Passage was intended for the giving  
 some Impression of the Terrors of the Voice and  
 Presence of Almighty God. We find it in the Twen-  
 ty-ninth *Parascha* of the Treatise *Shemoth Rabba* † ;  
 running thus : “ Rabbi Levi hath said ‖, The *Isra-*  
 “ *elites* desired of the Holy and Blessed God Two  
 “ Things ; namely, to see his Divine Majesty, and  
 “ to hear his Voice ; as it is said, *Behold the Lord*  
 “ *our God hath shewed us his Glory and his Greatness,*  
 “ &c.— *And we have heard his Voice out of the Midst*  
 “ *of the Fire*. But there was no Strength to be per-  
 “ ceiv’d in them (*the Israelites, when they heard and saw*  
 “ *these Things*) : For when they were come to Mount  
 “ Sinai, and God had revealed himself to them, their  
 “ Souls fled out of their Bodies, because He had spoke  
 “ to them : As it is said, § *My Soul was gone when he*  
 “ *did speak*. But the Law prayed to the Holy and  
 “ Blessed God for Mercy for them ; and said to him,  
 “ *Is there a King who betrotheth his Daughter, and*  
 “ *slayeth his Domesticks ? All (the other) Men in the*  
 “ *World rejoice : But Death is the Fate of thy Children*.  
 “ Upon which, the Souls (*of the Israelites*) came  
 “ into them again : As it is said ‡, *the Law of the*

\* Zac. 3. 7. † Fol. 118. Col. 1. ‖ Deut. 25. 4. § Cant. 5. 6.  
 ‡ Psal. 19. 7.

“ Lord is perfect, converting the Soul: ” That is, according to this Rabbin, the Perfection of the Law of the Lord is, that it makes the Soul return into the Body; and not that it turns the Soul from Sin; as all Mankind besides understand the Passage.

But the following Quotation, from the Treatise *Sabar chadaſh* \*, will furnish the Reader with much more surprising Instances of the Rabbinical Penetration in the interpreting of Scripture. “ Rabbi *Je-*  
*buda* hath said, Come and behold; There passeth  
 “ not a Night in which the Angel *Matatron*, the  
 “ Prince of Countenance, doth not take all the  
 “ Souls of the Sages, who study the *Law*, and con-  
 “ vey them into the Presence of the Holy and Bleſ-  
 “ sed God. And the Minist'ring Angels wait, and  
 “ cease from singing their Hymns to the Praise of  
 “ God, 'till the Souls of the Righteous are assem-  
 “ bled and have join'd them; to the End that they,  
 “ together, may, with one Accord, sing the Hymn  
 “ to the Most High: As it is said †, *The Flowers*  
 “ *appear on the Earth*. These Flowers are Those  
 “ who study the *Law* and its Ordinances. *The*  
 “ *Time of singing* (of Birds) *is come*; that is, when  
 “ they (*the Angels and the Souls of the Righteous*)  
 “ together sing to their Creator. *And the Voice of*  
 “ *the Turtle is heard in our Land*. This Turtle is  
 “ *Matatron*; whose Voice is heard, (*calling*) to  
 “ the Souls of the Righteous to assemble, in  
 “ order to sing every Night the Hymn of  
 “ Praise to their Creator: As it is said ‖, *Let the*  
 “ *Saints be joyful in Glory*. ” And in *Jalkut Cha-*  
*daſh* §, it is said, “ When a Man sleepeth, then  
 “ ascendeth his Soul on High, to behold the highest

\* *Fol.* 44. *Col.* 1.  
 § *Fol.* 177. *Col.* 3.

† *Cant.* 2. 12,

‖ *Psal.* 149. 5.

“ Light.” The Treatise *Emek hammelek*, in the Part entitled *Sbaar olam battoba*\*, is very large concerning the nightly ascending of Souls into Paradise.

The following Quotation we make as an Introduction to another, which will give the Reader some Account of a particular, extraordinary, or, as it is called, *Neshama jethera*, i. e. a supernumerary Soul, with which, the *Rabbins* teach, every *Jew* is provided during the *Jewish* Sabbath. In the Talmud - Treatise entitled *Taanith*, or *Taanis*, † and likewise in the Treatise *Beza*, ‡ it is said, “ What is the Reason that no Fasting is observ’d “ on the First Day of the Week? Rabbi *Jochanan* “ hath said, Fasting is not then observed, to the “ End the *Christians*, who keep their Festival on “ that Day, may not say of us, that we fast whilst “ they rejoice.” But the Treatise *Sopherim* § delivers other Reasons for this Matter; running thus, “ *Shemuel bar Nachmani* hath said, it (*the Fast-* “ *ing*) is not observ’d (*on the First Day of the Week*) “ because it is the Third Day (*in the Week*) after “ the Creation of the First Man. For *Adam* was “ created on the Sixth Day; namely, on a *Friday*; “ from which we reckon *Sunday* the Third Day: “ And, on every Third Day, a Man is infirm and “ feeble, and not fit for Fasting; as Rabbi *Salomon* has express’d it in his Observations upon it “ (*the Third Day*). The *Resch Lakish* hath said, It “ (*the Fasting*) is not observ’d on Account of the “ supernumerary Soul; for the *Resch Lakish* teach- “ eth that that Soul is, on the Evening of the Sab-

\* Fol. 36. Col. 3.

† Fol. 27. Col. 2.

‡ Fol. 16. Col. 1.

§ Fol. 13. Col. 4.

“ bath, that is on *Friday* Evening, given of God  
 “ unto Man ; and that, at the End of the Sabbath,  
 “ it is taken away from him : As it is said \*, *But*  
 “ *he rested the Seventh Day* : ” As we justly render  
 the Passage. But this Rabbin unaccountably divides  
 the Word *Vajin nasech*, in the Text, signifying, *He*  
*rested or refreshed himself*, into *Vai aseda Nesech*,  
 i. e. Ah, the Soul (*the supernumerary one*) departeth.  
 It is, perhaps, a Cabalistical Operation upon the  
 Word. But, in what Manner soever it comes to be  
 disjointed, the Reader, if he hath followed us from  
 the Opening of this Work, is pretty well accusom'd  
 by this Time to such Rabbinical Torturings of  
 Scripture.

In the *Jalkut Chadasch*, in the Part entitled *Shab-*  
*bath* †, is the following Passage. “ The Soul hath  
 “ Five distinct Forms (*or Parts*) and Names.  
 “ These are the *Nepheesh* (that is, the Soul): the  
 “ *Ruach* (that is, the Spirit): the *Neshama* (that  
 “ is, the Superiour or more Cœlestial Soul):  
 “ *Chaja* (the Living, or Life): and *Jechida* (the  
 “ Solitary, or Retir'd). These are receiv'd of  
 “ Man at the following Seasons. In the Work  
 “ Days between, the Feast and the Increase of the  
 “ Moon, cometh to him the *Nepheesh*: On the  
 “ Feast-Day cometh to him the *Ruach*: On the  
 “ Day of Attonement, the *Neshama*: And on the  
 “ Sabbath, the supernumerary Soul ; which is the  
 “ Mystery of *Chaja*. And in the Life to come he  
 “ is made worthy to receive *Jechida*. ” Rabbi *Me-*  
*nachem von Rekanet*, in his Exposition on the Five  
 Books of *Moses*, speaks thus, “ Our Rabbins,  
 “ of Blessed Memory, have said, that *Man*, on  
 “ the Sabbath, hath an additional Soul.

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 \* Exod. 31. 17.

† Fol. 165. Col. 3.

Most *Jews* do firmly believe, that they are, during their Sabbath, possessed of this *Neshama Jethera*, or Mystery of *Chaja*; which we render the *Supernumerary* or *Additional* Soul. And the *Falkut Chadasb*, in the Part entitled *Shabbath*, informs us, that the *Jews* feast high on the Sabbath in Honour to this Spiritual Guest, and to entertain and give her Pleasure. The Words run thus \*: “ The  
 “ Mystery of Voluptuousness on the Sabbath is,  
 “ that the supernumerary Soul may be rejoiced, to  
 “ the End she may utter a mighty Prayer (or  
 “ *Thanksgiving*) in Honour of the Divine Majesty,  
 “ among the Lower; that is, among Men that  
 “ dwell upon the Earth; when they say Grace at  
 “ Meals; which is a Duty not enjoin’d among the  
 “ Upper, or those that dwell in Heaven.” And  
 Rabbi *Salomon Jarchi* says, that this Supernumerary  
 or Additional Soul provokes the Appetite. His  
 Words (which are in his Exposition on the Tal-  
 mud-Treatise *Taanith* †) runs thus: “ The Super-  
 “ numerary Soul carries out the Mind of Man to  
 “ Eating and Drinking, and makes him eat and  
 “ drink with Appetite and Pleasure.

The *Falkut Chadasb*, in the Part entitled *Shabbath*, speaks likewise of the Origin or Source of those Supernumerary or Additional Souls. The Passage runs thus ||: “ Concerning the Supernumerary Souls,  
 “ which come on the Sabbath, they are derived  
 “ either from the Part of *Abel*, or from the Part  
 “ of *Cain*. ” This will appear very strange Doctrine upon the Supernumerary Soul, if the Reader compares it with what we have before deliver’d upon the Matter, and at the same Time bears in Mind what we have already cited in this Work,

\* Fol. 144. Col. 1.

† Fol. 27 Col. 2.

|| Fol. 165. Col. 2.

concerning the Extraction of *Cain* ; namely, that he was the Offspring of *Sammaël*, the Prince of Devils, by *Eve*. To which, upon this Occasion, we add the following Passages. Rabbi *Menachem von Rekanet*, in his Exposition on the Five Books of *Moses*, in the *Parasha Bereshith*, writes thus\* : “ In the Treatise *Sohar*, it is said of *Cain*, that from him are derived the Souls of the Wicked.” And in the *Falkut Chadasb*, in the Part entitled *Adam*, it is said † : “ All the Souls in the World are deriv’d either from the Part of *Cain* or *Abel*. The Righteous are the Children of *Abel* ; and the Wicked are the Children of *Cain*. ”

But Rabbi *Menasse ben Israel*, notwithstanding the Authorities against him, appears like a Man of Judgement, against the Literal Acception of the Account of the *Neshama Yethera*, or Supernumerary Soul, in his Treatise entitled *Nishmath Chajim*, in the Second *Maamar*. || He says, speaking of the Account of the Supernumerary Soul, “ But now, if the Reader conceives, that an Additional Soul is given to an *Israelite* on the Sabbath, he is mistaken : For they who first deliver’d this Matter, had no such Conception. Their Intent in it was to instruct us, that the Soul, on the Sabbath, which is appointed for the Study of the *Law*, and in which the Hand is freed from the Employments and Fatigues of the Working-Days, ascends gradually, as we read §, *From Matthana to Nahaliel, and from Nahaliel to Bamoth* (he means, from Step to Step, or higher and higher.) And the Additional Soul signifies Increase of Know-

\* Fol. 34. Col. 1.

† Fol. 8. Col. 2.

|| Fol. 53. Col. 2.

§ Num. 21. 19.



“ ledge, and Advancement in the Study of the Di-  
“ vine Law. ”

WE shall now quote the Rabbins upon the *Transmigration of Souls*; that ancient and famous, and still propagated Doctrine; for the *Jews*, as well as several Eastern Nations, maintain it strenuously. Many Readers, we apprehend, will be extreamly surpris'd to find the *Jews* teaching and supporting this Doctrine. But to the Learned, and to the careful Readers of Holy Writ, it will be no Novelty. We meet, in Evangelical History, with some Hints of this Perswasion of the *Jews*; particularly, a very plain one in the Question which was put to our Lord by his Disciples, upon the Case of the Man who had been blind from his Birth \*. So that it is apparent enough, the *Jews* held this Opinion in the Time of CHRIST. But when, or where they first took it up is a Matter, we conceive, not easy to be determin'd. The only Lights, we know of, which offer themselves at present among us in this Enquiry, setting aside these Traditions, are the Histories of Old *Egypt*, and of the Bondage of the Children of *Israel*: According to which, a Man would judge, that the Children of *Israel* receiv'd this Doctrine from the *Egyptians* in the Time they were enslaved by 'em. But when these Traditions shall be consulted in the Enquiry, and the Doctrine, as it is here taught, exemplified and illustrated, shall be compar'd with the Notions which enter'd into it among the Ancient *Egyptians*, and the Philosophers of Ancient *Greece*, who borrow'd it of them, there will, perhaps, appear a Probability, that this Doctrine among the Children of *Israel*, was ancienter than their Bondage in *Egypt*. If, upon this

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\* John 9. 2.

Comparison, a Probability shall be urged on the other Side the Question, namely, That the Rabbins have grafted many Fancies of their own on the Doctrine of the *Egyptians*; it may be answer'd, that all, Things fairly consider'd, the Probability is stronger on the other Side. It would be a tedious Work to put together All that might be urged upon this Matter; and 'tis none of our Business. All, therefore, that we shall say farther upon it, is, that the Face or Tenor of the Lessons and Illustrations of the Rabbins upon this Doctrine, without staying to observe upon their pointing to higher Antiquity than Old *Egypt*, carry, in our Judgment, an Air that is wholly *Jewish*, without the least Mixture of the Air or Manner of any other People: And that it must, in our Opinion, without better Lights, remain an uncertain Matter, whether the *Jews*, or, if you will, the *Israelites*, receiv'd this Doctrine from the *Egyptians*, or, the *Egyptians* from them.— We shall now deliver our Collections from the Rabbins upon this famous Tenet; observing in the First Place, that the *Jewish* or *Hebrew* Terms for it are *Gilgul Neshamoth*, signifying a *Rolling* or *Revolving* of Souls.

Rabbi *Menasse ben Israel*, in his Treatise entitled *Nishmath chajim* \*, says, “ The Revolving or Pasing of Souls from one Body to another, is a  
 “ Matter of justifiable Faith throughout our whole  
 “ Community. Nor are there Any who deny or  
 “ reject it, excepting the Rabbins *Saadlaff*, *Haggaon*, and *Bedrasbi*; whose Disent appears in the  
 “ Letter of Excuse to Rabbi *Salomon ben Addereth*.  
 “ Rabbi *Levi ben Chasif* hath thus written: But  
 “ there is another very great Party of the Sages

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\* Fol. 152. Col. 2.

“ of *Israel* who believe it: And they maintain it in  
 “ their Writings to be Matter of sound Faith, and  
 “ a Fundamental or Principle of the *Law*, upon  
 “ which is resolv’d that objected Question, *Why*  
 “ *Evil happeneth to the Righteous*. And as we are  
 “ all bound to hearken to the Words of these Tea-  
 “ chers, so we are to embrace this Faith without  
 “ any Doubt or Hesitation. These are the Words  
 “ of Rabbi *Levi ben Chasif*. And all my People  
 “ know, that the Treatise *Sohar*, and all the Writ-  
 “ ings of the Cabalists abide firmly by this Doctrine.

Rabbi *Naphthali*, in his Preface to the Treatise  
*Emek hammelech*, \* gives the following Account of  
 the Assertions of an *Italian* (whether Christian or Jew  
 he does not say; but one would judge from his Words,  
 he meant a Christian) concerning the Doctrine of  
 Transmigration. “ Seest thou not, says he, in *Abar-*  
 “ *benel’s* Wife and Compleat Exposition on the  
 “ *Law*, in the *Parasba Ki Teze*, that he opposeth  
 “ Those who deny the Mystery of *Gilgul*, or the  
 “ Passing of the Soul from one Body into another?  
 “ But, by Reason of our manifold Sins, I have seen  
 “ a Sheet which was written by a Wise Man of *Ita-*  
 “ *ly*, in which it is asserted, that Every one, who  
 “ believes the Passing of Souls from one Body into  
 “ another is a Heretic; and that his Sin is without  
 “ Reconciliation; and his Offence greater than can  
 “ be forgiven.”

According to the *Jews*, *Abraham* was the First  
 Broacher of this celebrated Doctrine. In the *Nish-*  
*math Chajim* of Rabbi *Menasse ben Israel*, in the  
 Fourth *Maamar*, † we have the following Passage.  
 “ The whole World did believe, that Souls perish’d  
 “ (at Death); and that Man had no Pre-eminence

\* *Fol. 7. Col. 2.* † *Fol. 171. Col. 1.*

“ above the Beast of the Field ; till *Abraham* appear’d, who discover’d to the World, that Souls did not perish, but existed after Death ; revolving from one Body to another.

But this Doctrine, among the *Jews*, confines not the Transmigrating of Souls to the Bodies of Animals, but extends it to every Rank or Species of Being upon Earth. According to the Rabbins, the Soul of a Man may transmigrate into Trees, Shrubs, Sticks, Stones, Water, and any other Thing upon Earth, whether animate or inanimate ; or they may transmigrate immediately into Bodies of the same Kind with those they leave.

The *Nishmath Cajim*, in the Fourth *Maamar*, gives us the following Account.<sup>1</sup> “ The Learned in Divinity observe, that the Letters or Characters which compose the Word *Adam* ; that is to say, *Aleph*, *Dalet*, *Mem*, are the Initial Characters of the Names *Adam*, *David* and *Messias*. And the Soul of *Adam*, he having sinn’d, pass’d into *David*. And *David* having sinn’d in the Business of *Uriah*, his Soul is to come into the *Messias*. And ’tis a clear and sound Passage where ’tis said, <sup>2</sup> *But they shall serve the Lord their God, and David their King whom I will raise up unto them.* And — <sup>3</sup> *And my Servant David shall be their Prince for ever.* Also — <sup>4</sup> *And seek David their King.*”

In the *Falkut Chadasb*, in the Part entitled *Jacob*,<sup>5</sup> it is said, “ When the First Man was created, there was given him a glorious Soul. But when he had sinned, she fled away from him ; and there came into him a Soul of the *Kelifoth* (i. e. a Devil).

(1) *Fol.* 152. *Col.* 2.(2) *Jer.* 30. 9.(3) *Ez.* 37. 25.(4) *Hof.* 3. 5.(5) *Fol.* 95. *Col.* 1.

“ And

“ And when *Enoch* was born, the same glorious Soul, which fled away from *Adam*, came into him. Wherefore it was decreed on *Adam*, that he should die : But the same was not decreed on *Enoch*, because he had this glorious Soul.”

We have shewn, in the foregoing Pages, frequently enough, that the Soul, according to the Rabbins, is made up of Three distinct Parts, or Spiritual Substances, which they call the *Neshama*, the *Ruach* and the *Nepheesh*. These Three Beings, according to these learned Gentlemen, sometimes take a different Rout. An Instance of this we have in the little *Jalkut Rubeni*, in the Part entitled *Gilgulim* ;<sup>1</sup> where it is said, “ Know, that the Principal Part or the *Neshama* of *Cain* pass’d into *Jethro* ; his *Ruach* into *Korah* ; and his *Nepheesh* into the *Egyptian* who was slain by *Moses*.<sup>2</sup> And This is what the Scripture saith<sup>3</sup>, *If Sevenfold, --- Iykkam Kain, --- Cain shall be avenged* &c. The Letters in the Word *Iykkam*, namely *Jod*, *Koph*, and *Mem*, are the Initial Letters of the Names *Jethro*, *Korah*, and *Mizri (the Egyptian)*. The Reader, without Doubt, perceives, that this Account of the different Transmigration of the Spiritual Parts of *Cain*, is a *Cabalistical* Discovery. In the same Treatise it is said,<sup>4</sup> “ Know, that the Soul of *Ja-phet* pass’d into the strong *Sampson*.” And, in another Place,<sup>5</sup> “ The Soul of *Terah*, *Abraham’s* Father, went into *Job*.”

The following Quotation the Reader must needs look upon as a very shining Instance of the Use and Excellence of this celebrated Doctrine, and of the Extent and Perfection of the Rabbinical Intelligence

(1) N. 9. (2) Ex. 2. 12. 14. (3) Gen. 4. 24. (4) N. 18.  
(5) N. 24.

and History. In the *Yalkut Chadaſh*, in the Part entitled *Mila* \*, it is ſaid, “ Cain took by Force, “ or forced, Abel’s Twin (Sister). Wherefore the “ Soul of Cain went into *Jethro* ; and the Soul of “ Abel went into *Moses* ; and therefore did *Jethro* “ give *Moses* his Daughter to Wife.

The following Paſſages will let the Reader into ſome of the Reaſons aſſign’d by the Rabbins, why the Souls of Men ſometimes tranſmigrate into the Bodies of Women. In the little *Yalkut Rubeni*, in the Part entitled *Gilgulim* †, it is ſaid, “ Sometimes, “ when a Man is covetous of his Wealth, and giveth no Alms ; and likewise when he is covetous of his Learning, and will not inſtruct others, he is puniſh’d by the paſſing of his Soul into a Woman.” And in the Treatiſe *Niſmath Chajim*, in the Fourth *Maamar*, ¶ it is ſaid, “ The Soul of a Man paſſeth into a Woman for a Punishment.” And a little farther, --- “ Such a Tranſmigration of Souls (from Men to Women) cometh to paſs on Account of ſome heavy Sin.” In the little Treatiſe *Shechechat leket*, in the Part entitled *Jacob*, § we have the following Paſſage. “ The Soul of *Thamar* was the Soul of a Man ; and in *Juda* were Sparks of the Soul of a Woman ; and therefore became ſhe pregnant by the Means of him. And *Ruth* had the Soul of *Thamar*, which was a Man’s Soul. Wherefore *Ruth* was unfit for Procreation, till the Lord had accepted her, and ſuffer’d her to conceive ; that is, till he had cauſ’d the Sparks of a Female Soul to glitter in her ; by Means of which ſhe became capable of bearing Iſſue.

The little *Yalkut Rubeni*, in the Part entitled *Gil-*

\* Fol. 127. Col. 3. † N. 61. ¶ Fol. 168. Col. 2. § N. 16.

*gulin*<sup>1</sup> acquaints us, that *Sarah*, *Hannah* the *Shunamite*,<sup>2</sup> and the Widow of *Zarpath* <sup>3</sup>, were All the *Eva Gigul* (meaning, that the Soul of *Eve* pass'd successively into these Three Women). And in the *Falkut Chadaash*, in the Part entitled *Adam*, <sup>4</sup> it is said, "The Soul of *Adam* went into *Abraham*; and "the Soul of *Eve* into *Sarah*." Immediately after which Passage, we have the following. "To the "End the Uncleannefs of *Adam* (deriv'd upon him "by *Sammaël*) might be purg'd away in his Posterity, *Abraham* begot *Ishmael*, who brought out "with him all the Dregs of that Filthiness. Afterwards the Soul of *Eve* pass'd into *Isaac*: And she "likewise was purified from the Uncleannefs infus'd "into her by *Sammaël*, inasmuch as *Esau* did attract to him it all. And because the Soul of a "Woman did enter into *Isaac*, the Left Side is "call'd the Woman's Side. Afterwards both their "Souls pass'd into *Jacob*, and begot Children." This Account is likewise found in the little *Falkut Rubeni*, in the Part entitled *Gilgulim*<sup>5</sup>; which Treatise gives us likewise the following Passage.<sup>6</sup> "The "Soul of *Rahab* went into *Heber*, the *Canaanite*; "and, afterwards, into *Hannah*. When *Hannah* "said 'I am a Woman hard of Spirit (*We render it "justly, of a sorrowful Spirit*) it was because she "had, in the Person of *Rahab*, been a Harlot: And "she utter'd these Words because of the hard Spirit of Uncleannefs. But the Soul of *Jael*, Wife "of *Heber* the *Canaanite*, went into *Eli*." Rabbi *Menasse ben Israel*, in his Treatise *Nishmath Chajim*<sup>8</sup>, says, "The Soul of a Woman goeth into a Man "for her Reward; that is, for the Good she did "while a Woman."

(1) N. 1. (2) 1 Kings, 4. 8. (3) V. 9. (4) Fol. 3. Col. 2.  
(5) N. 4. (6) N. 8. (7) 1 Sam. 1. 15. (8) Fol. 168. Col. 2.

After what we have already cited upon the Doctrine of Transmigration, the Reader, without Doubt, will be surpris'd with the following Intelligence upon the Matter ; as it gives a new Set of Ideas upon it, very different from the foregoing ; and as it likewise gives such an Account of some of the Causes of Happy and Unhappy Marriages, or, at least, of the Facility and Difficulty of Contracts of Marriage, as it is not probable he hath ever met with. Rabbi *Isaac Lurja*, in his Treatise *Sepher hacawanoth*, \* delivers himself upon this Doctrine thus.

“ The Mystery of the Removal of Souls out of one  
 “ Body into another, consisteth in this : The Souls  
 “ of Men alone, on Account of their Sins, revolve  
 “ into other Bodies ; the Souls of Women never,  
 “ on Account of their Sins, passing into other Bodies ;  
 “ but receiving their Punishment in Hell.  
 “ And if it sometimes happeneth, that the Soul of  
 “ a Woman passeth into another Body, it cometh  
 “ not to pass on any Account of her own, but on  
 “ Account of the Sins of her Husband. If the  
 “ Husband is to be one of them concerning whom  
 “ it is said, † *Then his Wife shall go out with him*,  
 “ his Soul must necessarily transmigrate into another  
 “ Body. For when a Man hath enter'd, for the  
 “ First Time, into the World ; and his Wife likewise  
 “ is in her First Passage through the World,  
 “ that Marriage is contracted in an Hour, perhaps,  
 “ or a Moment, without any Misunderstanding or  
 “ Quarrel. And when their Souls have pass'd into  
 “ other Bodies, and they take one another a Second  
 “ Time, that Marriage is the Second Marriage,  
 “ and is not contracted without great Misunderstandings  
 “ and Quarrels. For there are, Above,

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\* *Fol. 55 Col. 2.*      † *Exod. 21. 3.*



“ Accusers, who would hinder the Contract, be-  
 “ cause the Man’s Soul is, for his Sins, come into  
 “ another Body. And thus, though a young Bat-  
 “ chelour marrieth a Virgin, it is, in Case their  
 “ Souls have transmigrated, a Second Marriage.”

The Rabbins teach, that the Souls of *Jews* some-  
 times pass into the Bodies of *Gentiles*. This is  
 shewn, particularly, in the Treatise *Avodath hakko-*  
*desb*, in the Chapter entitled *Cbelek haavoda* ;\* where  
 it is said. “ There are Sins for which the Soul  
 “ which committeth them, justly transmigrates In-  
 “ wards ; that is, into an *Israelite* : And there are  
 “ Sins for which the Soul that committeth them, is  
 “ justly remov’d Outwards ; that is, into a Gentile  
 “ of the World.”

The little *Falkut Rubeni*, in the Part entitled *Gil-*  
*gulim* † gives us the following Account of the Trans-  
 migrations of *Ruth*. “ *Ruth* was, at First, one  
 “ of the Holy Souls of *Israel*. But her Soul, for  
 “ her Transgressions, was removed to another Body  
 “ among the Nations of the World. But when  
 “ *Boaz* was come into the World, who was to mar-  
 “ ry *Ruth*, then had she suffer’d all her Punish-  
 “ ments ; and the Time was at Hand when she was  
 “ to pass into another Body &c. *Ruth* was like-  
 “ wise a Soul of the Soul of *Boaz* ; and did propa-  
 “ gate him. But after she had descended from A-  
 “ bove, she enter’d into the Nations of the World.  
 “ And This cometh to pass for the Conversion and  
 “ Purification of the *Israelites*, because there is  
 “ Compassion on *Israel*. And therefore the Rab-  
 “ bins, of Blessed Memory, say, The Virtuous  
 “ among the Nations of the World have Part of  
 “ Eternal Life.” The Account here of the Punish-

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\* Fol. 45. Col. 1. † N. 63.

ment of *Ruth* by Transmigration, the Reader observes, contradicts the Doctrine of Rabbi *Isaac Lurja*, cited a little before.

Concerning the Transmigration of the Souls of Men into Animals, Rabbi *Menasse ben Israel*, in *Nishmath Chajim*, \* gives us the following Lesson; treating of the several Kinds of Repudiation of the Soul, of which he reckons up Five. “ The Second Repudiation, or Casting off of the Soul is for Those who have, indeed, believ’d in God and his Servant *Moses*, but, nevertheless, have done Evil, and committed heinous Sins, after the Abominations of the Heathens; in Forbidden Concubinage; in Committing Adultery with their Neighbours Wives; in the Knowing of Women contrary to the *Law*. Now, because they engaged in such Brutish Work, and took Wives after their own Lust or Choice without Controul, as well from among Those that were forbidden as Those that were allow’d; behold, God, who is a God of Truth, and doeth no Wrong, punisheth them by Letting them pass into the Bodies of Brutes; sometimes into clean Cattle, and sometimes into Unclean; or into wild Beasts or Fowls, according to the Degree of their Sins; for which they are there judg’d and afflicted with Grief and Pain; being abandon’d of the Lord, and depriv’d of their Natural Body, and made to go like a Horse or Ass, on Four Feet, and without Understanding.” In the Treatise *Avodath hakkodesh* || it is said, “ We learn, through Tradition or the Oral Accounts, that our Instructor *Moses*, on whom be Peace, did, through the Words of the *Law*, † O God,

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\* *Fol.* 168. *Col.* 1.    || *Fol.* 49. *Col.* 3.    † *Numb.* 16. 22:  
“ the

“ *the God of the Spirits of all Flesh*, denote, that  
 “ Souls pass’d into all Manner of Flesh; as well  
 “ into that of Animals and Insects, as that of Hu-  
 “ mane Bodies: And that the Words of *all Flesh*,—  
 “ signify as much as the Words, *In all Flesh*. ”  
 From which Passage, and those immediately pre-  
 ceeding it, it appears manifestly to be a Rabbinical  
 Doctrine, that the Souls of Men sometimes trans-  
 migrate into Wild Beasts. Yet to this Doctrine we  
 meet with an Opposition, in the little Rabbinical  
 Treatise *Shechechath leket*, in the Part entitled *Beth*  
*hamikdash*. )( The Words run thus: “ No Wild  
 “ Beast is sacrific’d, because the Soul of Man ne-  
 “ ver enters into Wild Beasts; and therefore it is  
 “ allow’d to eat their Fat.

Rabbi *Menasse ben Israel*, whom we have already  
 frequently quoted, delivers, in the Fourth *Maamar*  
 of his Treatise *Nishmath chajim* \*, the following  
 Lesson. “ It is also necessary for Thee to know,  
 “ that the *Cabalists* in like Manner, believe, that  
 “ Souls are remov’d out of Bodies of one Kind in  
 “ the Creation into Bodies of another Kind. And  
 “ they say, therefore, that the Soul of him who  
 “ transgresseth the Commandment by an Attempt  
 “ to anger another, and who doth not repent,  
 “ passeth into a Beast. And our Sages, of Bles-  
 “ sed Memory, explain the Words †, *So the Lord*  
 “ *scatter’d them abroad from thence upon the Face of*  
 “ *the Earth*, by saying, that that Generation of Con-  
 “ fusion, that is, Those who engag’d in the Build-  
 “ ing of the Tower of *Babel*, were punished by  
 “ Three Judgments. The Good among them were  
 “ punished with Confusion of Tongues. Those  
 “ who aim’d at the setting up of Idolatry, were

( Num. 20.

\* *Fel.* 160. *Col.* 1, 2.

† Gen. 11. 8.

“ transformed into Cats, Monkies, and the Like.  
 “ And the Third Party, which consisted of Those  
 “ who said, we will climb up to Heaven, and slay  
 “ him (namely, God) with Axes, was hurl’d down,  
 “ and transform’d into Devils and other Evil Spirits.  
 “ By this, their Intent was to let us understand,  
 “ that the Souls of some of those (*Builders of Ba-*  
 “ *bel*) enter’d into such Animals (*as they mention*;)   
 “ and the Souls of others of them were changed in-  
 “ to Devils, and other Evil Spirits; which are in  
 “ incessant and restless Motion. And upon that  
 “ Doctrine Rabbi *Menachem von Rakenet*, of Blessed  
 “ Memory, in the *Parascha Noah*, and in the *Para-*  
 “ *sha Shemini*, of his Exposition on the Five Books  
 “ of *Moses* ||, hath thus written. There are, among  
 “ the Modern Cabalists, Some who believe, that  
 “ the Souls of Men transmigrate into Cattel; and  
 “ who say, that the Soul of Man passeth into a  
 “ Beast, if he hath committed one Sin more than  
 “ he hath done Good Works. And This is sig-  
 “ nified under the Words §, *Nor cheweth the Cud*,  
 “ *are unclean unto You*; by which is meant, that the  
 “ Soul of him who ruminates on his Merit or Good  
 “ Works, passeth, when he ruminates, into a clean  
 “ Animal. But if he hath committed Adultery, or  
 “ had Knowledge of Women that are forbidden, or  
 “ been guilty of shedding of Blood, his Soul, for  
 “ any one of these Offences, passeth, notwith-  
 “ standing he doth ruminate, into an unclean Ani-  
 “ mal, if he hath not repented. And this is the  
 “ Mystery of the Rabbit, the Camel, and the  
 “ Hog &c.\* And the said Rabbi *Menachem*  
 “ *von Rakenet*, of Blessed Memory, in the *Parascha*

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 || Fol. 137. Col. 2.

§ Levit. 11. 26;

\* Deut. 14. 7, 8.

† Fol. 151. Col. 1.

“ *Kedoshim*, † says, I have already instructed Thee  
 “ in the Mystery of the Clean and Unclean Ani-  
 “ mals. And there are Some among the Modern  
 “ Professors of the *Cabala*, who say, that he who  
 “ hath Knowledge of a Forbidden Woman, is at  
 “ last clothed with the Body of some Unclean Ani-  
 “ mal, or that of some noxious Insect or Reptile.

All these Six Hundred Thousand Souls were, ac-  
 cording to the Rabbins (as hath been hinted alrea-  
 dy) contained in the Soul of *Adam*. Upon this  
 Matter the following Passage in the Treatise *Nish-*  
*matb Adam* is pretty remarkable ||. “ The Soul  
 “ of the First Man consisted of Six Hundred Thou-  
 “ sand Souls, twisted together like so many Threads.  
 “ Which (*Number*) is the Sum of the Sciences, and  
 “ of the Persons which may enter into (*or make up*)  
 “ the Body of the *Isralites*: As it is explain’d in  
 “ *Sohar* on the First Book of *Moses*. And the Au-  
 “ thor of the Treatise *Reshitb chochma* (Rabbi *Elias*)  
 “ of Blessed Memory, in the Fifth Chapter, in the  
 “ Part entitled *Shaar haava*, writes thus: There  
 “ are of the *Israelites* Six Hundred Thousand Souls:  
 “ And of these Six Hundred Thousand Souls there  
 “ is never one Man wanting; which sheweth, that  
 “ they are a Model of the Upper Chariot; in  
 “ which are to be found Six Hundred Thousand Sci-  
 “ ences; as is well known to such as are acquainted  
 “ with those Siences. I have likewise heard among  
 “ Astrologers, that the Number of the Stars is Six  
 “ Hundred Thousand.”

The *Nishmatb Adam* says farther, in the same  
 Part §, “ I have now shewn Thee, to the End  
 “ Thou mightest know, that the Number of the

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† *Fol.* 131. *Col.* 1.      || *Fol.* 6. *Col.* 1.      § *Fol.* 6. *Col.* 1.

“ Souls of the *Israelites* is Six Hundred Thou-  
 “ sand: And those Six Hundred Thousand Souls  
 “ are compared unto the Wick of a Candle, which  
 “ consists of many Threads twisted together.”  
 And a little farther in the same Treatise, it is said\*,  
 “ The Soul of the First Man was a Candle lighted  
 “ of (or at) the Lord; as one Candle is lighted at  
 “ another. Which (Soul) consisted of the Six  
 “ Hundred Thousand Souls of the *Israelites*. ” But  
 we have pass’d over a remarkable Passage upon  
 this Matter; for ’tis said, a Column or two Back-  
 wards, in the same Treatise,† “ All the Souls of  
 “ the *Israelites* were contain’d in the Soul of the  
 “ First Man, and were made ready in the World  
 “ to enter into the *Israelites*, the Portion of his  
 “ (God’s) Inheritance, and the People of his Pro-  
 “ perty.

In the Treatise *Sepher Gilgulim* there is the follow-  
 ing Passage‡. “ All the *Neshamoth*, or Souls; and  
 “ all the *Ruckoth*, or Spirits; and all the *Nephesoth*,  
 “ or Souls, were contained in the First Man, and  
 “ created in him at the Time when he was created.  
 “ And This is intimated in the Words, § *Ye shall*  
 “ *not make your Souls abominable by Beast or by Fowl,*  
 “ *or by any Manner of Living Thing that creepeth on*  
 “ *the Ground.* For in them a Man may certainly  
 “ make his Soul abominable. And this is alluded  
 “ to in the Words, )( *And therefore I abhor them.*  
 “ The Cabalists likewise say, with Regard to Pun-  
 “ ishment (after Death) that he who defileth his  
 “ Mother-in-Law, is cloathed with, or inhabits the  
 “ Body of a Stork; which is afterwards kill’d and  
 “ torn to Pieces by other Storks. He who lieth

\* Fol. 8. Col. 1;  
 § Levit. 20. 25.

† Fol. 7. Col. 1.  
 )( Levit. 20. 23.

‡ Fol. 1. Col. 3.

“ with his Father’s Sister, is at last cloathed with  
 “ the Body of a Woman of the Gentiles; who af-  
 “ terwards becomes a Profelyte to the *Jewish* Re-  
 “ ligion. And this (*Conversion of the Woman*) is  
 “ imported in the Words ||, *She is thy Doda*, i. e.  
 “ *Aunt*; signifying, she will at Length become a  
 “ Convert to our *Dath* (*or Das*); that is, to our  
 “ Faith or Law. He who lieth with his Brother’s  
 “ Wife, is at last cloathed with the Body of a  
 “ Mule: As it is said §, *Man is born like a wild*  
 “ *Afs’s Colt*: Because he hath divided the Building  
 “ on High. The Soul of him, who lieth with an-  
 “ other Man’s Wife (*excepting, we suppose, as is except-*  
 “ *ed*) entereth into an Afs: Which Mystery is couch-  
 “ ed in the Words \*. *If thou seest the Afs of him that*  
 “ *hateth thee, lying under his Burden, and wouldst for-*  
 “ *bear to help him, thou shalt surely help with him.*  
 “ He who lieth with his Father’s Brother’s Wife,  
 “ is cloathed with the Body of a Woman of *Ash-*  
 “ *dod*. The Soul of him who lieth with his Daugh-  
 “ ter in Law, or Son’s Wife, transmigrates into a  
 “ Mule. The Soul of him who lyeth with Two  
 “ Sisters, passeth into a Whore among the Infidels.  
 “ The Soul of him, who lyeth with his Father’s  
 “ Wife, goeth into a Camel: As it is said †, *The*  
 “ *merciful Man doth Good to his own Soul: But he*  
 “ *that is cruel troubleth his own Flesh*: Where, by the  
 “ Word *Flesh*, is understood the Flesh of his Fa-  
 “ ther. And, behold, he is without Shame among  
 “ the forbidden Women: But at Length he be-  
 “ cometh chaste as the Camel. (*What Infatuation*)!  
 “ The Soul of him who lieth with his Mother, en-  
 “ tereth into an Afs. But it must be observ’d,

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|| Levit. 18. 14:    § Job 11. 12.    \* Exod. 23. 5.    † Prov.  
 11. 17.

“ that these Punishments are only inflicted upon  
 “ such, among those Offenders, as repent not  
 “ in this Life.” What Distinctions the *Jews* ob-  
 serve, in this Detail of Offences and Punishments,  
 between the Phrases, *Mother-in-Law*, and *Father’s*  
*Wife*; and *Father’s Wife*, and *a Man’s Mother*,  
 We cannot say.

In the Great *Falkut Rubeni*, || there is quoted  
 from the Treatise *Galerassa* the following very sur-  
 prising Passage. “ The Souls of Nine Hundred  
 “ and Seventy Generations passed into *Laban’s*  
 “ Flock of Sheep; which Flock *Jacob* afterwards  
 “ drove into *Egypt*; where those Souls were made  
 “ worthy to pass again into the Generations of  
 “ Men.” This is seen likewise in the little *Falkut*  
 “ *Rubeni*, § in the Part entitled *Gilgulim*.

In the following Passage the Reader will find a  
 Reason assign’d, upon the Doctrine of Transmigra-  
 tion, for the Care the *Jews* take, that their Killing  
 Knives, or Knives wherewith they slaughter Beasts  
 and Birds, be without Jags or Notches upon the  
 Blades. In the Treatise *Avodath hakkodesh*,\* it is  
 said, “ Sometimes the Soul of One that is righte-  
 “ ous is found in a clean Beast or Fowl; having  
 “ transmigrated into the Body of that Beast or Fowl.  
 “ And because the Souls of Men may enter into  
 “ clean Beasts or Fowls, the *Jews* are commanded  
 “ to have their Killing-Knives without Jags or Not-  
 “ ches, to the End they may give as little Pain or  
 “ Smart as possible (to the Beasts or Fowls they  
 “ slaughter).” And in the Treatise *Nishmath cha-  
 jim*, † it is said, “ He that offereth the Life of an  
 “ Animal, sometimes offereth with it the Soul of a

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|| Fol. 57. Col. 4.    § Num. 46.    \* Fol. 49. Col. 2.    † Fol.  
 160. Col. 2.



“ Man. And this is the Mystery of the Words, ||  
 “ O Lord, thou preservest Man and Beast. Where-  
 “ fore we are commanded, when we kill or slaugh-  
 “ ter, to use Knives without Notches: For who  
 “ knows but that a Soul hath enter’d into the Ani-  
 “ mal (*we slay*). And therefore, we are to chuse  
 “ for the Animal an easie Death. And he who  
 “ eateth of the Joint of a living Animal, into  
 “ which a Soul hath transmigrated, doth as much  
 “ as if he eat the Flesh of his Brother. And  
 “ this is the Mystery of the Words, § *Thou mayest*  
 “ *not eat the Life with the Flesh*. And it is taught,  
 “ that on this Account David said, )( *Deliver my*  
 “ *Soul from the Sword; my Darling from the Power*  
 “ *of the Dog*,

Upon this Matter the Treatise *Avodath hakkodesh*,  
 in the Part entitled *Chelek haavoda*, \* gives us like-  
 wise the following Passage. “ Farther, our Rab-  
 “ bins have said, that the Observance of these Five  
 “ Things (*before-mention’d*) with Respect to the  
 “ Killing of Beasts, was, according to Tradition,  
 “ ordain’d on Mount *Sinai*: And all those Ordi-  
 “ nances, or Matters to be observed at the Killing  
 “ (which are set down in the Words of our Rabbins,  
 “ of Blessed Memory) and likewise the careful View-  
 “ ing and Observance of the Knife, to see that it  
 “ be without Notches, were appointed for the Be-  
 “ nefit of those Souls that transmigrate into Beasts  
 “ or Fowls, and to the End that the Killing (*of*  
 “ *those Beasts and Fowls*) may not be unjustifiable, and  
 “ the Souls (*lodged in them*) put to more Anguish  
 “ and Pain than there is Need for them to suffer.  
 “ Wherefore it is necessary, that the Slaughtering of

|| Psal. 36. 6.  
 49. Col. 3.

§ Deut. 12. 23.

)( Psal. 22. 20.

\* Fol.

“ Cattel be perform’d with great Nicety and Care ;  
 “ and (the more so) because it is said, \* *Thou shalt*  
 “ *love thy Neighbour as thy self.*” The great  
*Talkut Rubeni*, in the *Parasha Jethro*, † gives us  
 the following Quotation from the Treatise *Pelia*.  
 “ In the Words, *Thou shalt not kill*, ‡ is compre-  
 “ hended the Prohibition in *Leviticus*, § against kill-  
 “ ing either Cow or Ewe, with her Young, both in  
 “ one Day : For by this Means a Man may (on  
 “ the same Day) slay Two of his own Blood or Kin-  
 “ dred.

Abundance more concerning the Transmigration  
 of the Souls of the Righteous (distinguish’d from  
 the Souls of the perfectly Righteous) may be found  
 in the *Talkut Chadasb*, in the Part entitled *Nesba-*  
*moth*. As for the Souls of the perfectly Righteous,  
 the Rabbinical Writings inform us, They do not  
 transmigrate at all, but pass immediately into Para-  
 dise. This Doctrine may be found, particularly,  
 in the Fourth *Maamar* of the Treatise *Nishmath*  
*Chajim*. )( But it meets, elsewhere, with some Con-  
 tradictions.

We shall now, for a While, confine our Quota-  
 tions to the Rabbinical Lessons and Illustrations upon  
 the Transmigration of Souls into the Winged Part  
 of the World. In the Preface before the Treatise *Emek*  
*hammelech*, † and likewise in the Part of that Treatise  
 entitled *Schoar rescha diser aupin*, ‡‡ we have the  
 following Account. “ Rabbi Mosche Galante, who  
 “ was Chief Judge of Zephat (i. e. Jerusalem ;  
 sometimes call’d Zephat, by Way of Contraction,  
 from the Words *Zevi peer tifartenu*, signifying, the  
 Beauty of the Ornament of our Glory) “ affirmeth,

\* Levit.. 19. 18.

† Fol. 102. Col. 3.

‡ Exod. 20. 13.

§ Chap. 20. Ver. 28.

)( Fol. 164.

‡‡ Fol. 11. Col. 2.

‡‡ Fol. 138. Col. 4.

“ That, in the Beginning (*that is, we suppose, on*  
 “ *the First Establishment of the Jewish Nation*) when  
 “ Rabbi *Isaac Lurja*, of Blessed Memory, was  
 “ come into the Holy Land, he went to the  
 “ Well of the Olive-Trees, and laid himself at  
 “ stretch on the Grave of Rabbi *Jebuda bar Ilai*.  
 “ And being afterwards come to the Forest of  
 “ Olive and Fig-Trees, which was near the said  
 “ Grave, he beheld on one of the Trees a Raven,  
 “ which cried, without Ceasing, *Kraak, Kraak*.  
 “ Then said the Lord (Rabbi *Isaac Lurja*) to  
 “ Rabbi *Mosche Galante*, who accompanied him,  
 “ Hast thou known a Man whose Name was *Sab-*  
 “ *bethai*, and who was a Tax-gatherer at *Zephat*?  
 “ Then answer’d Rabbi *Mosche Galante*, Yea, I  
 “ knew him: He was a wicked and cruel Man.  
 “ Upon which, Rabbi *Isaac Lurja* of Blessed Me-  
 “ mory, said, His Soul hath entered into that Ra-  
 “ ven, and now saith to me, that he is the *N. N.*  
 “ and that for the Punishment of his Cruelty and  
 “ barbarous Carriage to the Poor in seizing their  
 “ wearing Apparel, and the Beds they lay on, to  
 “ make good the Taxes; the Holy and Blessed  
 “ God hath caus’d him to enter into that Raven.  
 “ And now he entreateth me to pray for him,  
 “ After This, Rabbi *Isaac Lurja*, of Blessed Memo-  
 “ ry, said to him (*Sabbethai, in the Raven*) Depart,  
 “ Thou wicked One; I will pray for thee. And  
 “ instantly the Raven flew away.

In the *Falkut Chadaſh*,\* and likewise in the lit-  
 tle Treatise *Schechecath*, in the Part entitled *Nesha-*  
*moth vegilgukam*, † we have the following Passage.  
 “ The Soul of a Governor of State, who proudly  
 “ exalteth himself above his People, goeth into a

\* *Fol. 115. Col. 2.*

† *Num. 6.*

“ Bee; which is a Creature of a proud Nature.” The same Passage we find in the Treatise *Emek hammelech*,\* with the following Addition. “ According-ly (with regard to the Nature of the Bee) we find, the Prophets *Deborah* was guilty of Pride, in that she caused *Barak* to be called to her,† and did not her self go to him. And thus behav’d the Prophets *Huldah*,‡ in saying, with Respect to (*Josiah*) the King of *Judah*, *Tell the Man who sent you to me*; and not calling him King. Behold, thus suddenly doth a Bee become very proud and talkative; that is, very noisie with her Humming. Wherefore the Souls of Those, who utter (*baugbty*) unbecoming Matters, pass into Bees.

In the Treatise *Emek hammelech*, in the Part entitled *Sbaar tikkune batteschava*, § The Origin of the Pride and Impudence of Men is traced upon the Doctrine of Transmigration, in the following Rabbinical Lesson. “ Rabbi *Isaac Lurja* taught his Disciples a Sign whereby they might know whether a Soul had been in a Brute Animal before (*it appear’d in a Human Body*). When, said he, you see Men proud and impudent, you may certainly conclude, that their Souls, before they came into their Bodies, were in Wild Beasts, or Unclean Fowls. For they retain the Habit they contracted in those Creatures, and, like them, blush at or are ashamed of Nothing.

Our next Quotations shall turn upon the Transmigration of Souls into Fish. Upon this Matter the *Falkut Chadaash*, in the Part entitled *Achila*, ( gives us the following Instruction. “ One ought at

\* *Fol.* 153. *Col.* 1.

† Judges 4. 6.

‡ 2 Kings 22. 14, 15.

§ *Fol.* 16. *Col.* 3. ( *Fol.* 20. *Col.* 4.

“ all the Three Meals on the Sabbath, to eat Fish?  
 “ because into them go the Souls of the Righteous;  
 “ concerning whom it is written, \* *Shall all the Fish*  
 “ *of the Sea, be gather'd together for them, to suf-*  
 “ *fice them?*” And in *Emek hammelech*, in the  
 Part entitled *Sbaar tikkune battefchuva*, † we have  
 the following Passage, after others on the same Sub-  
 ject: “ There are other Transmigrations of Souls in-  
 “ to the clean and unclean Species of Animals, like-  
 “ wise into Vegetables and inanimate Beings, accord-  
 “ ing to the Wickedness of Men. The Merciful God  
 “ preserve us from them! The Righteous, whose  
 “ Conversation is with the *Law*, and who have  
 “ only Need of a Purification, are judged in the  
 “ Fishes of the Sea. And This is signified in  
 “ what is said concerning the Righteous, *Shall all*  
 “ *the Fish of the Sea be gathered together for them,*  
 “ *to suffice them?* I will instruct thee by an Argu-  
 “ ment grounded on proper Proofs. Yonder (*Gen.*  
 “ 49.) Mention is made of Gathering together;  
 “ and here (*Num. 11. 22.*) Mention is likewise  
 “ made of Gathering together: And as Yonder,  
 “ the Gathering together is mention'd with Regard  
 “ to the Righteous; so here likewise, the Gathering  
 “ together is spoken of the Righteous. Where-  
 “ fore we are commanded to eat, upon the Sab-  
 “ bath, particularly at the Third Meal, which is  
 “ the Time of Well-pleasing, of the choicest Fish.”  
 What says the Reader here? Did ever any Mor-  
 tal, besides a Rabbin, serve up such a Dish of Fish  
 of an Argument?

We shall now give the Reader a Rabbinical  
 Account of the Transmigration of Souls into the

\* Num. 11. 22.

† Fol. 17. Col. 3.

Leaves of Trees. Upon this Branch of the Doctrine the Treatise *Emek hammelech*, in the Part entitled *Sbaar rescha diser anpin*, \* gives the following Lesson. " The Soul of him who giveth to an *Isra-*  
 " *elite* Carion, (by which is not only meant the *Flesh*  
 " of Cattle that die of Disease, but likewise of such

Cattel as have not been properly, or judaically kill'd, or have been kill'd by Christians) goeth into the  
 " Leaf of a Tree. Then ariseth the Wind and  
 " shaketh it about, causing a mighty Torment.  
 " But this Punishment ceases when the Leaf falleth  
 " to the Ground: For then the Leaf is properly  
 " accounted as Dead unto him (who inhabited it):  
 " And then he is rooted out and destroy'd from the  
 " World. And this is the Mystery of the Words, †  
 " *And the Leaf shall fade*; the Soul of him, who  
 " giveth a Man Carion to eat, transmigrating into  
 " a Fading Leaf. And this likewise is signified in  
 " the Words, ‡ *For ye shall be as an Oak whose Leaf*  
 " *fadeth*. Sometimes, indeed, such a Soul passeth  
 " from Leaf to Leaf through several Leaves. And  
 " the Mystery of this Matter (*the Transmigration*  
 " *into a Leaf*) is, that such a one is abased below  
 " the Animal Creation to the Stage or Degree of  
 " Vegetables." This Account appears likewise in  
 " the Fourth *Maamar* of the Treatise *Nishmath*  
 " *Chajim*, § and in the *Falkut Chadaash*, in the Part  
 " entitled *Neshamoth*. §

We shall now entertain our Reader with some Accounts, from the Rabbinical Writings, of the Transmigration of Souls into Stones, Water, and Water-Mills. In the Treatise *Emek hammelech*, in the Part entitled *Schaar rescha diser aupin*, )( we

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\* Fol. 153. Col. 2. † Jer. 8. 13. ‡ Is. 1. 30. § Fol. 161. Col. 1.  
 § Fol. 155. Col. 3. )( Fol. 153. Col. 2.

have the following Information. “ The Soul of him  
 “ who uttereth Abuses, Slanders, and the Like,  
 “ passeth into a Stone, a dumb Being. As, among  
 “ us, concerning *Nabal*, it is clear, that his Soul  
 “ went into a Stone: As it is said, \* *And he became*  
 “ *as a Stone*. But this happen’d after the Death of  
 “ *Bileam*; for the Soul of *Bileam* had enter’d into  
 “ *Nabal*. And because his Power was only in his  
 “ Mouth, his Soul transmigrated into a Stone.  
 “ Wherefore *Nabal* was afraid to speak Evil of *Da-*  
 “ *vid*; remembring, that his Soul, in the Beginning,  
 “ had entered into a Tree.” In the Treatise *Nish-*  
*math Chajim*, in the Fourth *Maamar*, † this Mat-  
 ter concerning *Beliam* and *Nabal*, is handled in this  
 Manner. “ Rabbi *Isaac Lurja* hath said, “ that the  
 “ Names *Nabal* and *Laban* are composed of the same  
 “ Letters, to acquaint us, that *Nabal*, *Bileam*, and  
 “ *Laban* were one *Gilgul*, (meaning that it was one and  
 “ the same Soul which inhabited their Bodies.) So  
 “ the Power of *Laban* and of *Bileam* was only in  
 “ their Mouths. Wherefore the Soul of *Bileam*  
 “ passed into a dumb Being; which was reversing  
 “ the Power or Faculty he had. But when his  
 “ Soul, upon her being restor’d (to Liberty) pass’d  
 “ into *Nabal*, he reassum’d his former Nature, and  
 “ spoke Evil of *David*; and then his Soul went  
 “ again into a Stone, a dumb Being. And thus it  
 “ is said, ‖ *And she became a Pillar of Salt*; which  
 “ signifies the Transmigration of her Soul into that  
 “ inanimate Body. But do not think (that in such  
 “ Case) the Souls of Men are insensible, like Vege-  
 “ tables, or Lifeless Things: For had they (then)  
 “ no Sensibility, where would be the Punishment?

\* 1 Sam. 25. 37.

† Fol. 161. Col. 1.

Gen. 19. 26.

“ the Matter must be thus understood, that the  
 “ Holy and Blessed God causeth, that Wicked  
 “ Souls are lodged in Trees or Stones, being as it  
 “ were, tied to them, to the End that, for their  
 “ Punishment, they may be plagued by being in  
 “ Circumstances that are opposite to their Natures.”  
 The Preface before the Treatise *Emek hammelech*,  
 \* gives us the following Passage. Rabbi Isaac  
 “ *Lurja* went, upon Time into the City of *Tibe-*  
 “ *rias*; and passing by the Great School of Rabbi  
 “ *Jochanan*, who was then living, he shew’d his  
 “ Disciples a Stone in the Wall; and said to  
 “ them, Into that Stone hath enter’d a Soul, which  
 “ crieth unto me to pray for her. And this is the  
 “ Mystery of the Words, † *For the Stone shall cry out*  
 “ *of the Wall*.

In the same Treatise we have the following Account || of the Transmigration of Souls into Water.  
 “ The Soul of him, who sheddeth Blood, goeth into  
 “ the Water: And this is signified by the Words, §  
 “ *Ye shall pour it out upon the Earth as Water*.  
 “ And such a Soul is continually toss’d in the Wa-  
 “ ter, and hath no Rest. If People, while they  
 “ are in Human Life, did but know (*the Vebe-*  
 “ *mence of*) that Torment, they would be conti-  
 “ nually in Tears. But the greatest Misery of  
 “ Souls under this Judgement, is, when they are  
 “ involv’d in Cataracts, or mighty Downfalls of  
 “ Water; the Stream hurling them down, and  
 “ falling heavily upon them, and tossing them  
 “ furiously about. Likewise, Every one that hath  
 “ committed a Crime which is punish’d by Strang-  
 “ ling to Death (*or Hanging*) undergoeth the Judge-

\* *Fol. 11. Col. 2.*  
 § Deut. 12. 16.

† *Habbac. 2. 11.*

|| *Fol. 153. Col. 2.*



ment of the Water ; and is there under a continual Suffocation or Choaking. Know likewise, that None of the Souls which thus transmigrate, nor any that are sentenc'd in the Upper Judiciary, are without a Fore-runner, who, during all the Time that is decreed for their Transmigration or Punishment, passeth before them, and openly proclaims their Sin and Punishment. Every one likewise (*who is condemn'd to the Water*) is follow'd by an Angel, who is his Keeper (*whose Charge is*) to keep him continually in the Water and under Suffocation. And the like Angels are appointed over those who are sentenc'd to other Transmigrations: And they leave them not 'till the Time of their Punishment is expir'd. There is likewise, for most (*Souls*) a continual Judicatory, which takes Cognizance of them (*with Respect, we suppose from what follows, to their Behaviour under Punishment*) “ and changes their Punishments, according to their Deserts. The Judgment of the Water, is the Mystery of the Words, \* *And are as Water spilt on the Ground.* And therefore it is said, in *Schebecath leket*, † a Man should not hold his Mouth to the Spout or Face of a Spring to drink, but should drink the Water out of his Hand for otherwise ; he may happen to swallow down a Soul along with it ; and, it may be, the Soul of a Wicked One.

Concerning the Transmigration of Souls into Water-Mills, the Treatise *Emek hammelech*, ‖ gives us the following Lesson. “ The Soul of him, who lyeth with another Man's Wife, transmigrates,

\* 2 Sam. 14. 14.

† Num. 6.

‖ *Fol. 153. Col. 1.*

“ after he hath undergone the Torment *Ná venad*  
 “ (*whick is the being in an unsettled or fugitive Condi-*  
 “ *tion ; or being driven from Mountain to Dale, and*  
 “ *from Dale to Mountain*) into a Mill that is work’d  
 “ by Water. And in such a Mill, both the Man  
 “ and the Woman are judg’d; according to the  
 “ Mystery of the Words, \* *Then let my Wife grind*  
 “ *unto another.*

Upon the Punishment *Ná venad*, and the Crimes to which it is annex’d, the Treatise *Emek hammelech*, in the Part entitled *Sbaar tikkune hattis buva*,† gives us the following Passage. “ The wicked  
 “ Souls, who have made themselves abominable to  
 “ their Holy Father, who is in Heaven, by their  
 “ heinous Crimes, (from which, God in his Mer-  
 “ cy preserve us) and have, like *Sodom*, open-  
 “ ly proclaimed their Sins; particularly Those  
 “ who have lain with Heathen Women, or with  
 “ Women that are under their Impurities; like-  
 “ wise he who lieth with another Man’s Wife; and  
 “ he who hath murder’d an *Israelite*; also an apo-  
 “ statizing *Jew*, who denieth the Perfection of the  
 “ *Jewish* Religion; also the Spy who betrayeth a  
 “ *Jew*, or the Community of the *Jews*, to his  
 “ King and Nobles, and causeth them Damage:  
 “ All these Parties are unworthy to climb the Fir-  
 “ mament of Heaven, and to set Foot in the Courts  
 “ of the King’s Palace. The Angels above pro-  
 “ nounce upon every one of them his Sentence;  
 “ and dispatch forthwith a Band of Devils to pun-  
 “ ish them, by chacing them from the Hillocks  
 “ to the Mountains, and from the Mountains to  
 “ the Hillocks: And thus they are driven about  
 “ in the Air of the World, ’till the Time decreed

\* Job 31. 10.

† Fol. 16. Col. 2.

“ is expired : And then they are permitted to en-  
 “ ter into inanimate Beings ; into Vegetables ; into  
 “ Animals, and into Human Bodies ; and like-  
 “ wise into the Seven Earths : After which, they  
 “ pass into Hell ; where they are punish’d for the  
 “ Space of Twelve Months. And then they mourn  
 “ and ascend, and are a second Time created (*form-*  
 “ *ed*) to the End they may amend and be purified.  
 “ But the Holy and Blessed God suffereth them  
 “ (*after this new Forming*) only to proceed (*in their*  
 “ *Return to Human Life*) gradually, or Step by  
 “ Step. First, these Souls pass into dumb and in-  
 “ animate Beings : From which they rise into Ve-  
 “ getables. From Vegetables they ascend into  
 “ Animals ; and from Animals into Men ; pas-  
 “ sing (*First*) into Heathens or Slaves, and then  
 “ into *Israelites*. But sometimes it falleth out, that  
 “ one of those Souls is deemed worthy to be ex-  
 “ cus’d the passing through one or more of these  
 “ Stages.

From the Fourth *Maamar* of the Treatise *Nish-  
 math Chajim*,\* we have the following Passage, near-  
 ly relating to the Matter of the last. “ The Ba-  
 “ nishment of Sinners, who are shut out of the  
 “ Presence of God, is of several Kinds, and in dif-  
 “ ferent Ways. Those who are very wicked, and  
 “ commit the most heinous Crimes ; as the *Epicu-*  
 “ *reans*, who deny (*the Existance of*) God ; assert-  
 “ ing, that there is none : And Those who deny,  
 “ that the Law was given from Heaven : Those  
 “ likewise who deny the Rewarding of the Just,  
 “ and the Punishment of the Wicked ; and those  
 “ who deny the Immortality of the Soul ; together  
 “ with Those who live without God and the Yoke

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\* Fol. 167. Col. 2.

“ of the *Law*: These go not directly into Hell; for  
 “ Hell is ordain’d for the Cleansing from Sin, and  
 “ for the Final Washing from the same. But they  
 “ run like Fugitives and Vagrants, about in the  
 “ World, without any Rest of Mind. And of Those  
 “ spake *Abigal*, \* *And the Souls of thine Enemies,*  
 “ *them shall he sling out, as out of the Middle of a*  
 “ *Sling.* For she declar’d the Felicity of the Sub-  
 “ lime Enjoyments which are merited by the Righ-  
 “ teous; and the intollerable Smart and Pain which  
 “ Those feel who are slung from one End of the  
 “ World to the other; the Punishment wherewith,  
 “ as I have said, the Wicked are tormented.

This slinging of Souls is mention’d in another Part  
 of the said Treatise *Nishmath Chajim*,† in the fol-  
 lowing Manner. “ Our Rabbins, of Blessed Me-  
 “ mory, have said, there are Two Angels, one  
 “ at this End of the World, and the other at the  
 “ other, which sling the Souls of the Wicked to one  
 “ another: As it is said, || *And the Souls of thine*  
 “ *Enemies, them shall he sling out, as out of the Mid-*  
 “ *dle of a Sling.*” And upon this Matter Rabbi  
*Lipman*, in his Treatise *Sepher Nizzachon* (deli-  
 vers the following Passage. “ Our Rabbins of  
 “ Blessed Memory have said, that the Angels of  
 “ Destruction do sling the Souls of the Wicked  
 “ from one End of the World to the other.” This  
 he takes from the Talmud-Treatise *Shabbath*. § And  
 Abundance more upon the Subject may be found in  
 the Part entitled *Shaar tikkune hattesbuva*,\* and in the  
 Part entitled *Shaar olam battobu*,\*† of the Treatise  
*Emek hammelech*, which we have already quoted up-  
 on the Matter, and which we now quote once more  
 upon it, for the following very remarkable Story.

\* 1 Sam. 25. 29. † Fol. 16. Col. 2. Maam. 1.  
 § N. 77. § Fol. 152. Col. 2. \* Fol. 15. Col. 2.  
 35. Col. 4.

|| P. 49:  
 \*† Fol

'Tis in the Part entitled *Shaar tikkune hattes huva* ; \* and is told in the following Manner.

“ I will relate to thee a notable Matter which  
 “ happen'd in the Time of Rabbi *Isaac Lurja*, of  
 “ Blessed Memory, who was my Master and In-  
 “ structer, concerning a Soul which had removed  
 “ to another Body ; to the End thou mayest know  
 “ and declare, that there is a Judgment and a Judge;  
 “ and that Nothing escapes Memory before the  
 “ Throne of the Ever-blessed God ; and that with  
 “ Justice and Equity he delayeth to send down his  
 “ Wrath on the Wicked ; but, in the End, calls  
 “ in what belongs to him.

“ The Matter I am going to relate happen'd at  
 “ *Zephat* (i. e. *Jerusalem*) ; of which may the Re-  
 “ building and Re-establishment be effected quickly  
 “ and in our Days) in the Time (*as hath been said*)  
 “ of the pure and holy Rabbin, the Divine Cabalist,  
 “ Rabbi *Isaac Lurja*, whose Memory be to Ever-  
 “ lasting Life. There was a Widow, into whom  
 “ enter'd a Spirit, which gave her Abundance of  
 “ Torment. And the People went to see her, and  
 “ spoke to the Spirit : And the Spirit answer'd to  
 “ Every one, and to every Question that was asked  
 “ him. Matters were in this State when a Sage  
 “ step'd in, by Name Rabbi *Joseph Arsin*, of Blessed  
 “ Memory, a Disciple of Rabbi *Isaac Lurja*, of  
 “ Blessed Memory. As soon as he had enter'd, the  
 Spirit cry'd, Blessed be he that is come in, and said  
 “ to him, My Lord, my Guide, and my Instruc-  
 “ ter ! Callest thou my Lord to Mind, that I was a  
 “ long Time his Disciple in *Egypt* ; and was called  
 “ N. N. ? Then the Woman's Kindred, seeing the  
 “ Pain and Anguish she was in, went to the Wise  
 “ Rabbi *Isaac Lurja*, whose Rest be in Paradise, and

“ besought him to cast the Spirit out of her. The  
 “ Rabbi being at that Time engag’d, sent to the  
 “ Woman the Rabbi *Chajim*, whose Memory be to  
 “ eternal Life ; and order’d him to proceed against  
 “ the Spirit by Exorcism and Banishment ; and, if  
 “ he should find him unwilling to depart, to force  
 “ him out of her ; having, for that End, instruct-  
 “ ed him in the Use of the sacred Names. Imme-  
 “ diately upon the entering of Rabbi *Chajim*, whose  
 “ Rest be in Paradise, the Woman turn’d her Face  
 “ (*from him*) to the Wall. Whereupon the Rab-  
 “ bi said to the Spirit, Thou Wicked One, why  
 “ hast thou turn’d thy Face from me ? And the  
 “ Spirit answer’d him, I cannot behold thy Counte-  
 “ nance ; For the Wicked cannot behold the Coun-  
 “ tenance of God ; (*Deum Immortalem !*) But the  
 “ Rabbi thereupon commanding him to turn his  
 “ Face towards him, he instantly obey’d. Then  
 “ said the Rabbi, What is thy Transgression, that  
 “ so fore a Judgment is upon Thee ? And the  
 “ Spirit answer’d, I have done wickedly with the  
 “ Wife of another, and begot illegitimate Children.  
 “ And I have now Five and Twenty Years been a  
 “ Fugitive and Vagrant ; having, so long, wander’d  
 “ about the Earth without any Rest. And which  
 “ Way soever I turn, I am accompanied by Three  
 “ Angels of Destruction, who punish me with  
 “ Blows, and proclaim before me, *Thus shall it*  
 “ *happen to him who begetteth Bastards in Israel.*  
 “ Now, these Three Angels of Destruction are  
 “ signified in the Words, \* *Set thou a wicked Man*  
 “ *over him ; and let Satan stand at his Right Hand &c.*  
 “ And the Spirit said to Rabbi *Chajim*, perceiveth  
 “ not my Lord, that One standeth at my Right

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\* Psal. 109. 6.

“ Hand, and another on my Left? And doth he  
“ not hear them proclaiming? And seeth he not,  
“ that the Third is giving me deadly Blows? Then  
“ said the Rabbi, have not our Rabbins, of Blessed  
“ Memory, said, that the Wicked are, for Twelve  
“ Months under Judgment in Hell? The Spirit  
“ reply’d, Thou knowest not the Meaning of those  
“ Words : For the Sense of our Rabbins, of Blef-  
“ sed Memory, when they said, that the Judg-  
“ ment of the Wicked was to endure for the Space  
“ of Twelve Months in Hell, was that when the  
“ Wicked had undergone all their Punishments on  
“ Earth, they were convey’d to Hell, and detain’d  
“ there Twelve Months, to the End their Souls  
“ might be wash’d and finally purified from Stain  
“ and Pollution, and fitted and adorn’d for entering  
“ into Paradise. The Proceeding here is like  
“ that of an able Surgeon in the Case of a rankled  
“ Wound. He first applies a Cautery, or sharp  
“ Corrosives, to eat out the rank and putrid Flesh.  
“ When this is fetch’d out, and the Wound is  
“ scowr’d, he applies incarnatives and cooling Plai-  
“ sters ; and by such Means restores the Part to its  
“ former Soundness and Continuity. And thus  
“ are to be considered the Gradations of Punishment  
“ from the Hour the wicked Soul leaveth the Body  
“ ’till she is punnish’d in Hell. For the Torment  
“ of a Soul in Hell, is not a Sixtieth Part so cruel  
“ as the Torment she suffereth before she entereth  
“ Hell. Upon this, the Rabbi asked him, by what  
“ Means he died, And he answer’d, I was strang-  
“ led or choak’d to Death. For though the Four  
“ Capital Punishments of the Judicatory here (*upon*  
“ *Earth*) are abolish’d, (*the Jews, at that Time, as*  
“ *now, having no Judicature among themselves for*  
“ *Capital Offences*) yet have not the like Judg-  
“ ments ceas’d to pursue Capital Offenders. And  
“ of

“ of this I am an Instance. For being in a Voyage  
 “ from *Alexandria* in *Egypt* to the City of *Rasbit*,  
 “ the Ship founder’d where the *Nile* falls into the O-  
 “ cean, and I was drown’d. Then said the Rabbi,  
 “ Why didst thou not confess and bewail thy Trans-  
 “ gressions when thou sawest thy Death at Hand?  
 “ It might have obtain’d thee Mercy. Ah, alas  
 “ for me, replied the Spirit, I had not Time to  
 “ confess them. The Vessel founder’d suddenly.  
 “ And my Senses leaving me, as soon as I was en-  
 “ gaged with the Water, I was quickly drown’d.  
 “ The Rabbi then ask’d the Spirit What befel  
 “ him after he had departed the Body. And the  
 “ Spirit answer’d, As soon as the News arriv’d at  
 “ *Rasbit*, that the Ship I was in was lost, the *Jews*  
 “ of that City repair’d to the Sea-Coast, and took  
 “ up and buried my Body, together with the Bo-  
 “ dies of all the *Jews* who were drown’d with me.  
 “ And as soon as they were departed, there came a  
 “ terrible Angel, with a Fiery Rod in his Hand :  
 “ And he struck with the Rod upon my Grave.  
 “ By the Force of his Blows the Grave was rent  
 “ open ; when presently he said to me, Thou wick-  
 “ ed One, Thou wicked One, arise and come to  
 “ Judgment. And in the same Hour, he took and  
 “ put me in the Hole of a Sling, and slung me at  
 “ once from the Place of my Burial to the Gates  
 “ of Hell, which are in a Desert. I was no sooner  
 “ fallen down at the Gates of Hell, than there rush’d  
 “ out a Million of the Souls of the Wicked, who were  
 “ there under Punishment : And they said to me,  
 “ Hence, Thou wicked One : Thou Seducer of  
 “ *Israel*, Get the hence : Thou art not yet fit to  
 “ enter into Hell (*that is, Hell was too good for*  
 “ *him*). Then wander’d I from Mountain to Moun-  
 “ tain, accompanied by the Three Angels of De-  
 “ struction, who have ever since proclaimed before  
 “ me



“ me my Sin, and ever since beat me without Inter-  
 “ mission. Every Moment we were met by Evil  
 “ Spirits, and by other Angels of Destruction, who,  
 “ when they heard my Sin proclaim’d, fell furious-  
 “ ly upon me ; One dragg’ing me one Way, ano-  
 “ ther another Way, ’till all the Joynts of my Soul  
 “ were stiffen’d. And in this Misery was I chac’d,  
 “ as a Fugitive and Vagrant, about the Earth, ’till  
 “ I came to *Hormis*, a City situate near *India* ;  
 “ where I thought, in order to free my self from  
 “ the Blows and other Plagues which continually  
 “ followed me, to enter into the Body of a *Jew*.  
 “ But the *Jews* there were so environ’d and possess’d  
 “ by a Multitude of Unclean Spirits, that I could  
 “ enter into none of them. And if I had enter’d  
 “ into one of them, I should only have added to  
 “ my Sin and my Misery. For the *Jews* of that  
 “ City are a wicked People, who commit hei-  
 “ nous Sins in the Sight of God ; lying with Hea-  
 “ then Women, and with such as have their Custom  
 “ upon them ; and rushing into other Crimes.  
 “ Wherefore I pass’d again from the Hillocks  
 “ to the Mountains, and from the Mountains to  
 “ the Hillocks, ’till I came into a Desart of *Ju-*  
 “ *dah* ; where I found a Roe, that was breeding.  
 “ And, to gain a Respite from my Misery, into her  
 “ I enter’d. This happen’d in the Seventh Year of  
 “ my Punishment. But I found not in the Roe  
 “ the Sanctuary that I look’d for : For in that Situ-  
 “ ation I suffer’d Abundance of Anguish : And this  
 “ was occasion’d by the Inequality there is between  
 “ the Soul of a Man and the Soul of a Beast ; the Soul  
 “ of a Man being erect ; whereas the Soul of a Beast,  
 “ answering to the Structure of the Body, bendeth  
 “ to or faceth the Ground. The Soul of a Beast is  
 “ likewise full of Uncleaness and Frowardness ;  
 “ and the Scent of it is not delightful to the Soul

“ of a Man. Moreover, the Food of a Beast is of-  
 “ ten of a Nature contrary to that of the Food of  
 “ Man. And I suffer’d not a little Pain by Means  
 “ of the Young one in the Belly. Nor did the Pain  
 “ in the Roe, which she felt from my sojourning in  
 “ her, fall short of my own. For Three Souls could  
 “ not commodiously reside together. By Means of  
 “ my Soul her Body swell’d to an enormous Size,  
 “ and she felt so maddening a Pain, that she fled to the  
 “ Mountains and the Rocks, and ran ’till her Belly  
 “ burst and she dropt down and died. Then came  
 “ I out of the Body of the Roe, and went to the  
 “ City of *Sechim* in the Land of *Israel*, and enter’d  
 “ there into the Body of a *Jewish Priest*. I had  
 “ no sooner enter’d this Priest, than he sent for an  
 “ *Ismaelite*-Priest to cast me out. And this Latter,  
 “ by his Exorcisms, and by the Powers of Unclean-  
 “ ness (i. e. *Evil Spirits*) and the Charms which  
 “ he hung about the *Jewish Priest*’s Neck, made me  
 “ so uneasy in my Abode, that I could not endure  
 “ it; and so I departed. How! interrupted here  
 “ Rabbi *Chajim*, Can the Powers of Uncleaness, on  
 “ their own Authority, dispense either Good or  
 “ Evil to Any one? No, reply’d the Spirit: But  
 “ the Exorcist, by his Art, brought so many un-  
 “ clean Spirits into the Body of the *Jewish Priest*,  
 “ that I could not endure to be among them:  
 “ And if I had stay’d, they would all have clung  
 “ about me; and so I fled, and came to *Zephat* (i.  
 “ e. *Jerusalem*) of which may the Rebuilding and  
 “ Re establishment be effected quickly and in our  
 “ Days) and enter’d into this Woman. And it is,  
 “ this Day, Five and Twenty Years, since I en-  
 “ ter’d upon my Wandring and Misery. The Rab-  
 “ bi then said, How much longer hast thou to suffer  
 “ this Punishment? Or art thou never to be freed  
 “ from

“ from it? And the Spirit answer’d, I must suffer  
 “ this Punishment ’till all the Bastards which I  
 “ have begot are dead. For so long as they are a-  
 “ live, I am to receive no Mitigation of my Mife-  
 “ ry. Then did Astonishment and Fear and  
 “ Trembling seize upon all the People present,  
 “ who were very numerous; and they wept bit-  
 “ terly, on Account of that Judgment; and the  
 “ Matter created great Commotion in the Land.  
 “ Farther, the Rabbi said, who gave thee Power to  
 “ enter into this Woman? And the Spirit an-  
 “ swer’d, I enter’d and stay’d all Night in her  
 “ House. And at the Morning - Watch, the  
 “ Woman rose from her Bed, and went to strike  
 “ a Light. But the Tinder, after Abundance of  
 “ Striking, not taking Fire, she grew so impatient,  
 “ that she threw the Steel and Flint in a Rage  
 “ on the Ground; saying, Get ye to the Devil.  
 “ That Mention of the Devil procur’d me the  
 “ Leave of the Angels of Destruction to enter into  
 “ her. Then said the Rabbi, Did they give thee  
 “ Leave to enter her on Account of that Sin? The  
 “ Spirit answer’d, This Woman’s Heart agreeth not  
 “ with her Profession. For she believeth not a  
 “ Word of the Children of *Israel*’s being brought  
 “ out of *Egypt*; and regardeth not the *Eve* of the  
 “ *Passover*; when the *Israelites* rejoice, and say  
 “ their *Hallel* (a certain *Thanksgiving*) in Memory  
 “ of that Deliverance: All this she looks upon  
 “ as vain and ridiculous, and without any Foun-  
 “ dation; believing, that no such wonderful Matter  
 “ ever happen’d. Instantly upon this, the Rabbi  
 “ said to the Woman, Thou *N. N.* Believest thou  
 “ not, with a perfect Faith, that the Holy and  
 “ and Blessed God created Heaven and Earth; and  
 “ that it is in his Power to do what he pleaseth;  
 “ and that None can say unto him, what doest

“ Thou ? And she answered, Yea, I belive all  
 “ This. Then the Rabbi said, Dost thou not be-  
 “ lieve, that the Holy and Blessed God brought us  
 “ out of the Land of *Egypt* ; and that he divided  
 “ the Sea ? And she answer’d, Yea. And dost  
 “ thou, said the Rabbin, believe all This with a  
 “ perfect Faith ? And doest thou repent, with a  
 “ contrite Heart, for thy great Offences ? And  
 “ wilt thou return ? And she answer’d, Yea ;  
 “ and began to weep. Then the Rabbin pro-  
 “ nounc’d an Exorcism, commanding the Spirit to  
 “ depart from her, and ordering him to pass out  
 “ through no other Limb than the Little Toe of  
 “ her Left Foot, because the Use of the Limb,  
 “ through which a Spirit passeth out of a Human  
 “ Body, is ever after lost. The Rabbi was very  
 “ exact in the Use of the Names which his Master  
 “ had taught him. And instantly upon the Close  
 “ of his Adjurations, the Little Toe of the  
 “ Foot of the Woman swell’d up to the Size of a  
 “ Turnep ; and the Spirit pass’d out thereat, and  
 “ flew away. But soon after, the Spirit return’d,  
 “ and haunted the House, and frightened the Woman  
 “ for several Nights together ; passing in by the  
 “ Windows. Whereupon her Relations went again  
 “ to the Sage Rabbi *Isaac Lurja*, whose Rest be in  
 “ Paradise : And he immediatly sent again his Dis-  
 “ ciple the Rabbi *Chajim*, of Blessed Memory, to  
 “ look over the *Mesusa* (a Jewish Charm, consisting  
 “ of a Slip of Parchment, upon which are written  
 “ the 4th. 5th. 6th. 7th. 8th. and 9th. Verses of  
 “ Deut. the 6th. and the Words from the 11th. to the  
 “ 20th. Verse, inclusive, of the 11th Chapter of the  
 “ same Book) and see if All was right. And Rabbi  
 “ *Chajim* found, that the *Mesusa* was missing from  
 “ the Door. Then commanded he a *Mesusa* to be  
 “ fix’d

“ fix’d upon the Door. And a *Mesusa* was accord-  
 “ ingly fix’d thereon. And, after that, the Spirit  
 “ return’d no more.

A Story of the same Kind we have in a little  
*German-Treatise*, printed in the Year 1696, at  
*Frankfort*, in *Hebrew Characters*. ’Tis there said,  
 that a Spirit, which was cast out of a *Jew* at *Nickels-*  
*bourg*, had declar’d, that he had suffer’d cruel Tor-  
 ments by Devils: “ That one Devil standing at one  
 “ End of the World, and another at the other, they  
 “ spit him from one to the other, each receiving him  
 “ in his Jaws: That while he was thus spit by those  
 “ Devils to and again, from one End of the Earth to  
 “ the other, a third Devil, which stood in the Mid-  
 “ Way, cut him through with a Sword, as he  
 “ whirl’d along by him; which caused him the  
 “ sharpest of all Torments: That afterward he  
 “ enter’d into an Apple; and a Swine eating the Ap-  
 “ ple, he got by that Means into the Swine’s Body,  
 “ and at Length burst the Belly of the Creature:  
 “ That he enter’d next into the Wheel of a Wa-  
 “ ter-Mill; which he stopt, when the Miller had  
 “ set it a going; and set a going, when the Miller  
 “ had stopt it; and at Length broke the Wheel,  
 “ and so confounded the Miller, that he was forc’d  
 “ to quit the Mill. From the Mill-Wheel, the Spi-  
 “ rit transmigrated into a Whore; and from the  
 “ Whore into the *Jew* at *Nickelsbourg*, out of whom  
 “ he was cast.

What sayest thou, Reader, to these Relations?  
 Would it not be an impertinent Officiousness to pro-  
 vide thee with Reflections upon such awakening Ab-  
 surdities? Callest thou not to Mind here the little  
 Histories that made up the Terrour and Delight of  
 thy Childhood? And knowest thou not, that such  
 Fooleries are the Entertainment of all the School-  
 Boys, Nurses, and Children in the Kingdom? But  
 we must not omit a Passage in the Treatise *Emek Ham-*  
*melech*;

*melech* ; where it is said,\* “ That the Wicked among  
 “ the *Israelites* are punish’d by their Souls passing in-  
 “ to Devils and malignant Spirits.” The Transmi-  
 gration of Souls into Devils and malignant Spirits,  
 seems a grosser Absurdity than all the Rest. But per-  
 haps the Rabbin, who was the Author of this Pas-  
 sage, meant no more than that such Souls became  
 Devils or Evil Spirits ; as is said, in the foregoing  
 Pages, of one of the Parties engaged in the Build-  
 ing of the Tower of *Babel*. But upon the Doctrine of  
 Transmigration, as almost upon every other Matter,  
 the Rabbins are very much divided ; and (as the  
 Reader must needs have observ’d in the Course  
 of this Work ) frequently contradict themselves,  
 as well as one another. We have produc’d as much  
 Evidence as can be desired upon the Matter, that  
 the Rabbins maintain (and consequently the *Jewish*  
*Laiety* believe) this Doctrine. Yet in the *Falkut*  
*Chadash*, in the Part entitled *Gar Eden*, we are told,  
 that † “ The Souls of the Wicked pass into no other  
 “ Bodies ; but are punish’d in Hell.” To this we  
 add a Contradiction from the Treatise *Zijoni* ; ||  
 where ’tis said, “ Some of the Cabalists maintain,  
 “ that the Souls of the Wicked likewise transmigrate:  
 “ And that This is what is said, § *Bloody and deceit-*  
 “ *ful Men shall not live out half their Days.*”

The Rabbinical Writings likewise teach, that the  
 Souls of the Righteous wander about the Earth This,  
 particulariy, appears in the following most remarka-  
 ble Passage, which we find in the *Falkut Chadash* ; )(  
 most remarkable, we say, for the Manner in  
 which it points at the *Messiah* ; notwithstanding the  
 Absurdities which cloud and embarrass it. “ The  
 “ Souls of the Righteous wander about in the  
 “ World. And when they chance to behold such

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\* Fol. 85. Col. 1.      † Fol. 54. Col. 4.      || Fol. 27. Col. 4.  
 § Psal. 55. 23.      )( Fol. 154. Col. 4.

“ of Mankind, as, on Account of their Transgressi-  
 “ ons in prophaning the Holy Name of God, are  
 “ chastised, and afflicted with Pain and Misery ; and  
 “ likewise when they behold the wicked Genera-  
 “ tions which cause the Continuation of the Capti-  
 “ vity (*or Dispersion of the Jews*) they notifie the  
 “ same to the *Messiah* ; who, thereupon, pre-  
 “ sently goeth into the Palace of Paradise, called  
 “ the Palace of the Sick ; into which Palace, up-  
 “ on his entring it, all the Grief and Chastisements  
 “ of *Israel* flying, he there takes them upon him-  
 “ self. And in Case he was not to relieve Men by  
 “ taking off the Burthen of their Grief and Chastise-  
 “ ments they would sink under it ; no Man in the  
 “ World being able to suffer Punishment upto the  
 “ Rigour of the *Law*. When the *Israelites* were  
 “ in their Land, their Offerings relieved them un-  
 “ der the Weight of their Chastisements and Cala-  
 “ mities. But now the *Messiah* takes the Burthen  
 “ from them : As it is written, \* *But he was wound-*  
 “ *ed for our Transgressions, &c.*” Of the Wandring  
 of the Souls of the Righteous speaks likewise  
 Rabbi *Menachem Von Rakanet* in his little Trea-  
 tise entiled *Taama Mizvotb*. †

We shall now entertain the Reader with some  
 Quotations from the Rabbins touching the Number  
 of Transmigrations, which, according to those Au-  
 thors, are perform'd by the Soul. But upon this  
 Matter likewise they are not a little divided. And  
 of these Divisions or Differences the Author of the  
 Treatise *Zijoni* speaks in the following Manner.  
 “ Know, Curious Reader, that there are many Dif-  
 “ ferences between the *Talmudic Sages* and the *Caba-*  
 “ *lists* touching this Mystery. Some say, That the

\* *Isaiah* 53. 5.

† *Fol.* 17. *Col.* 1.

‡ *Fol.* 27. *Col.* 4.

“ Soul goeth but into Three Bodies, (*or maketh but*  
 “ *Three Transmigrations:*) And for Proof of This  
 “ they bring the Words of *Elibu*, *Job* 33, 29.  
 “ *Lo, all these Things worketh God Twice and*  
 “ *Thrice* (in our Version sometimes) *with Man.*  
 “ Others say, that the Soul passeth into four Bodies,  
 “ bringing as a Proof it the Words, *Exod.* 20.  
 “ 5. *Visiting the Iniquities of the Fathers upon the*  
 “ *Children, unto the Third and Fourth Generation*  
 “ &c. Others, again, say, that she passeth through  
 “ a Thousand. And with These joins Rabbi *Ne-*  
 “ *chunja ben Hakkana*, in his Treatise *Sepher hab-*  
 “ *babir*.

Of the Triple Transmigration Rabbi *Menasse ben Israel*, in the Fourth *Maamar* of his Treatise *Nishmath Chajim*, writes in the following Manner.\*

“ Know, that most of the Cabalists have written,  
 “ that the Soul transmigrates but Three Times;  
 “ not reckoning into the Number the Time when  
 “ she first enters the World in a Human Body.  
 “ And this is what *Elibu* signified to *Job*, when he  
 “ said, † *Lo, all these Things worketh God Twice*  
 “ *and Thrice with Man.*” And in the Treatise *So-*  
 “ *har*, in the Part entitled *Bereishith*, ‖ it is said upon  
 “ this Matter, “ This is the Mystery of the Words, ‡  
 “ *Visiting the Iniquities of the Fathers upon the Chil-*  
 “ *dren unto the Third and Fourth Generation &c.*  
 “ And this likewise is signified in the Words, § *For*  
 “ *Three Transgressions of Judah, and for Four, I*  
 “ *will not turn away the Punishment thereof.*” And  
 “ *Abarbenel*, in his Treatise entitled *Markeveth bam-*  
 “ *ishneth*, ¶ writes thus, “ How often doth the  
 “ Soul pass from Body to Body, and dwell in

\* Fol. 161. Col. 2.  
 † *Exod.* 20. 5.

‡ *Job* 33. 29.  
 § *Amos* 2. 6.

‖ Col. 150.  
 ¶ (Fol. 83. Col. 3.

“ perish.”



“ perishable Vessels? I say, this is shewn in the  
 “ Words of *Elibu* when he said, *Lo, all these*  
 “ *Things worketh God Twice and Thrice with Man.*  
 “ For the Soul passeth from Body to Body Twice  
 “ or Thrice and no more.

In the Treatise *Pardes rimmonim*, we have the  
 the following Passage. \* “ The Lovers of Truth  
 “ and Justice have convey’d it down by Tradition,  
 “ that the Soul which hath sinned, in opposing her  
 “ Creator, and corrupting her Ways, is to return  
 “ to the Days of her Youth, to the End she may  
 “ make whole what she hath rent, and recover  
 “ from the Disorders of her Being. And if this is  
 “ not effected by her first Return, she returneth a-  
 “ gain; and if then she faileth likewise, she re-  
 “ turneth a Third Time.” In *Medrash Ruth bane-*  
*elam*, this Matter is illustrated by the following Si-  
 militude. “ So when a Man hath planted a Tree,  
 “ and found, that it doth not flourish or thrive, he  
 “ transplants it to another Ground; and, perchance,  
 “ to another, and another. And This is what is  
 “ written, † *Lo, all these Things worketh God*  
 “ *Twice and Thrice with Man.*”

Rabbi *Jeschaja*, in his Treatise *Schene luchtob*  
*habberith*, ‖ gives us, upon this Matter, the follow-  
 ing Passage. “ If the Soul, which thrice transmi-  
 “ grates (*into a Human Body, the Reader must un-*  
 “ *derstand*) doth not, within those Three Times,  
 “ turn unto God, according to the Import of the  
 “ Words of *Elibu*, *Lo, all these Things worketh*  
 “ *God Twice and Thrice with Man*; she passeth next  
 “ into a Beast.”

Touching a Fourth Transmigration of the Soul,  
 the Treatise *Asara mamoroth*, § gives us the following

\* *Fol. 47. Col. 4.*  
 § *Fol. 82. Col. 2.*

† *Job 33. 29.*

‖ *Fol. 305. Col. 3.*

Passage. “ The Soul of Man transmigrates Three  
 “ or Four Times ; agreeably with what is said, \*  
 “ *For Four I will not turn away the Punishment*  
 “ *thereof.*”

The Treatise *Sohar*, on *Genesis*, printed at *Sultz-*  
*bach*, teaches, that the Soul may transmigrate a  
 Thousand Times. The Words run thus. † “ A  
 “ Man should always appear as if the whole World  
 “ depended upon him. (*This Sentence, tho’ it throw-*  
*eth no Light upon the Matter, we thought it too re-*  
*markable to be omitted. The next is*) “ When the  
 “ Holy and Blessed God causeth the Soul of a  
 “ Man to transmigrate, it is because that Soul  
 “ hath not prosper’d, benefitted, or done Good in  
 “ her Place ; and then he teareth her from the  
 “ the same, and planteth her in another. And this  
 “ is the Changing of the Place. And when the  
 “ Soul thriveth not in this Second Place, she is  
 “ taken from thence and planted in a Third, and  
 “ receiveth a new Name. And this is the Changing  
 “ of the Name. And when in this Third Place she  
 “ continueth to do Evil, she is transplanted again ;  
 “ and her Work is changed from every Thing she  
 “ was employ’d in before. And this the Changing  
 “ of the Work. But how often may this (*Trans-*  
*planting or Transmigration*) be perform’d ? Up  
 “ to a Thousand Times : As it is said, || *The Word*  
 “ *which he commanded to a Thousand Generations.*  
 “ This likewise is imported in the Words, § *Thou,*  
 “ *O Solomon, must have a Thousand :* Which refer  
 “ to the Thousand Generations in which God plant-  
 “ eth the Soul ’till she thrives. And this Mystery is  
 “ compris’d in the Words, )( *Shewing Mercy unto*  
 “ *Thousands of them that love me and keep my Com-*

\* Amos 2. 6. † Col. 152.  
 3. 12. )( Exod. 20. 6.

|| Psa. 105. 8. [§ Cant.

“ *mandments.* ” Of the same Tenour is the following Passage in the Part entitled *Shaar kirjath arba* of the Treatise *Emek hammelech*.\* “ When Sin hath disorder’d the Soul, she may, in order to recover herself, be frequently remov’d from Body to Body, even up to a Thousand Times. For this is what the Holy and Blessed God did swear unto *Abraham*, in order to recover the erring Souls from being quite abandon’d of him.

Rabbi *Menasse ben Israel*, in his Treatise *Nishmath chajim*, in his Fourth *Maamar*, || comments upon this Matter in the following Manner. “ For the stating of the Uncertainties in which the Rabbins are entangled and at Variance, touching the Number of the Transmigrations of the Soul, it must be known, that there are some who have said that the Doctrine of the Soul’s transmigrating into a Thousand Generations, is not to be understood as if she was to transmigrate into a Thousand different Bodies; but that the Meaning is, the Soul shall transmigrate to the End of the World: And that this is the Mystery of the Six Thousand Years appointed for the Continuance of the World. Others say, that the Transmigration of Souls was ordained for no other End, than that Souls might thereby be made perfect, and Men regard God, and keep all his Commandments, and become compleat in Worth and Excellence: Or, that the unjust Souls might thereby be punished for their Evil Works, and so escape Punishment in the World of Spirits: And this, they urge, is signified in the Words of *Tekoath*, yet doth he devise &c. Farther they say, that the Soul returns (*or transmigrates*) Three

\* Fol. 93. 2 Col. 4.

† Fol. 102. Col. 1.

|| 2 Sam. 14. 14.

“ Times, and no more, in order to her performing  
 “ what she had disregarded. And if in these three  
 “ Returns she doth not amend her Works, that then  
 “ the Hope of Man is lost, and he is looked upon  
 “ as irreclaimably wicked; because in these Re-  
 “ turns he is supposed to meet with all necessary  
 “ Means and Instruments for his becoming a Con-  
 “ vert. But that when, after these Returns (*or*  
 “ *Transmigrations*) she transmigrates again, she trans-  
 “ migrates a Thousand Times, or ’till she hath  
 “ perfectly kept the Six Hundred and Thirteen  
 “ Commandments; all these Returns being intend-  
 “ ed for her Benefit and Happiness. Had I not an  
 “ Awe upon me, I would say that the First Three  
 “ Returns (*or Transmigrations*) of the Soul are made  
 “ into Human Bodies only; and the Thousand  
 “ Returns, afterwards, are made into the Bodies of  
 “ Animals: And that this (*the First Returning*) is  
 “ signified in the Words, *Three Times with Man*.  
 “ But having no Tradition for this Matter, God  
 “ knows only, whether the Truth is in my Mouth  
 “ and I am in the Right. † *Who*, as it is said, *can*  
 “ *understand his Errours*? Wherefore of God,  
 “ Who knoweth the Truth, I beg Forgiveness.

Touching the Reasons, or Causes with God, of  
 the Transmigration of Souls, it is said in the Trea-  
 tise *Zijoni*, § “ There are many Differences and Con-  
 “ tradictory Opinions between the Cabalist and the  
 “ Talmudical Sages concerning the Reason of the  
 “ Transmigration of Souls. Rabbi *Schlomo ben A-*  
*dereth*, and the Rest of the Cabalists assign for this  
 Matter one of the two following Causes: “ The  
 “ Soul of Man, say they, passeth into other Bodies,  
 “ either because she hath not continu’d to her Peri-

\* Job. 33. 29

† Psal. 19. 13.

§ Fol. 27. Col. 4.

“ od, or compleated her Time, in the First; ac-  
 “ cording as it is written, || *The Days of our Age*  
 “ *are Threescore Years and Ten*; and according to  
 “ the Promise which God hath made § *The Number*  
 “ *of thy Days I will fulfil*: Or, because the Soul  
 “ having committed Sin, and being not perfectly  
 “ purified from it; but having cleaving upon her  
 “ the Dust of her Transgression, which clogs her  
 “ in the same Manner as Straw is clogg’d with  
 “ Clay; she cannot ascend unto God, ’till, by be-  
 “ ing poured from one Vessel to another, she be-  
 “ cometh light and clean and is annexed to the  
 “ Upper Spirits; through which, passing from one  
 “ to another, she ascendeth to the Place of her  
 “ First Residence, from whence she descended into  
 “ the World.

The Treatise *Tuf haraez* † gives us the following  
 Passage. “ When the Holy and Blessed God saw,  
 “ that his Children, through their Transgressions,  
 “ would be lost from the World, What did he?  
 “ As it was not his Will, that any of the Souls of  
 “ Old *Israel*, which were from the Seed of our Fa-  
 “ ther *Abraham*, on whom be Peace, should be lost,  
 “ he commanded *Abraham*, that their Foreskins  
 “ should be circumcis’d; and ordain’d, that the  
 “ Souls of Those who should neglect this Cir-  
 “ cumcision, should be rooted out from among the  
 “ People, and transmigrate from Body to Body,  
 “ they should be purified and restor’d to the  
 “ Place of their Origin. Then assembled *Sammaël*  
 “ and his Seventy Princes before the Holy and  
 “ Blessed God, and said, O Thou Lord of the  
 “ World, We also are the Work of thy Hands:  
 “ Thou art the Father of us all. And as thou hast

|| Psal. 90. 10.

§ Exod. 23. 26.

† Fol. 32. Col. 3, 4.

Sf 2

“ ordain’d

“ ordain’d, that the Children of *Israel* shall be reco-  
 “ ver’d, by Transmigration, to a Fitness for partak-  
 “ ing of Eternal Life, make the like Ordinance for  
 “ us likewise. For, what hast thou seen, that thou  
 “ hast chosen the Seed of *Abraham* in Prefer-  
 “ ence to us all? Then said the Holy and Blessed  
 “ God, Have you done that which *Abraham* hath  
 “ done, who hath acknowledg’d me from his Child-  
 “ hood, and, out of Love to me, went into the  
 “ Fire of the *Chaldeans*; you have seen, that I res-  
 “ cu’d him out of their Hands and from the Fiery-  
 “ Furnace, so that the Fire had no Power over him.  
 “ Nevertheless, Ye have not believ’d in me, nor  
 “ hallowed my Name. Wherefore speak no more,  
 “ nor Good, nor Bad.” This Account is inserted  
 “ likewise in the *Parasha Vejeze* of the Great *Jal-*  
 “ *kut Rubeni*. \*

Rabbi *Aberbenel*, in his Treatise *Mackeveth ham-*  
*ishnech*, † says, “ The Transmigration of Souls  
 “ is ordain’d out of Mercy. For the Word *Gilgul*,  
 “ through the *Gematria*, is in Numeration equal to  
 “ *Chesed* (i. e. *Seventy Two*). And in the Second  
 Part of the Treatise *Avodath hakkodesh* || it is said,  
 “ Thou must know, that this Work (of *Transmi-*  
 “ *gration*) is a Mercy of God upon *Israel*, to the  
 “ End the Souls of Light may be made worthy of  
 “ the Suprem Light; and, as our Rabbins of Bles-  
 “ sed Memory have said, to the End all *Israel* may  
 “ have Share in Eternal Life.

We shall now entertain the Reader with a Series  
 of Arguments which Rabbi *Menasse ben Israel* hath  
 drawn together from Holy Writ, in Defence of the  
 Doctrine of Transmigration. This he hath done in  
 his Treatise *Nishmath Chajim*, in the Fourth *Maa-*

\* Fol. 58. Col. 2.

† Fol. 83. Col. 2.

|| Fol. 48. Col. 1.

mar. And the First Argument runs in the following Manner. \* “ The First Verse in which, according to Judgment, is signified the Transmigration of Souls, is that where the Holy and Blessed God saith to the First Man, † *Till thou returnest unto the Ground; for out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return:* By these Words giving him to understand, that, after his Transgression, his Soul was of Necessity to transmigrate into another Body, and to return to her Dust (*such are the Words*) in order to her accomplishing the Matters in which she fail’d in the First Body.

His Second Argument is this: It is said, ‖ “ *Let Reuben live and not die.* Upon these Words the Expositors say, that *Moses* Pray’d for *Reuben*, that God would prolong his Years; and that those, who were descended from him, might not be rooted out before their appointed Time. Our Rabbins, of Blessed Memory, have said, that the Words signifie as much as if he had said distinctly, *May he live in this World, and not, on account of his Transgression, die in the World to come.* But the best Paraphrase is as *Onkelos* gives it, thus, *And die not the Second Death:* In which he had his Eye upon the *Gilgul* (or *Transmigration of Souls*); and so teacheth *Rabbi Bechai*, saying, he pray’d for him, that he might not pass out of his own into another Body, and die a Second Time.

His Third Argument is grounded upon the Command in *Deuteronomy*, ‖ that a Man, whose Brother dieth without Issue, shall marry his Brother’s Wife;

\* *Fol.* 154. *Col.* 3.  
§. *Chap.* 25. 5, 6.

† *Gen.* 3. 19.

‖ *Deut.* 33: 6.

and runs thus. \* “ It is written, *The First-Born*  
 “ *which she beareth shall succeed in the Name of his*  
 “ *Brother which is dead.* It is not to be understood  
 “ here, as it is vulgarly, that the Child should bear  
 “ the Name of the Brother; but the Meaning of  
 “ the Passage is, that he, in his Soul, should suc-  
 “ ceed the deceased Brother. For no Doubt but,  
 “ in Consequence of God’s Will, the Soul of him,  
 “ who dieth without Issue, passeth into another  
 “ Body, being as a Spring or Stream which ne-  
 “ ver wanteth Water to feed it, or never ceaseth  
 “ to flow. And Rabbi *Bechai* hath written, that  
 “ the Commandment for a Man’s marrying the  
 “ deceased Brother’s Wife, is of great Benefit to the  
 “ Soul of the Deceased. Moreover it is known, that  
 “ the Benefit of the Soul, when she transmigrates  
 “ into a Kindred’s Body, is much greater than  
 “ when she transmigrates into any other. And there  
 “ are no Bodies among a Man’s Kindred, that are  
 “ nearer to him than that of his Wife, who is Bone  
 “ of his Bone, and that of his Brother, who was  
 “ hewn out of the same Rock with himself; that  
 “ is, he and is Brother descended from the same  
 “ Mother. And therefore he is through his Wife  
 “ and his Brother, restored to Rights.

His Fourth Argument runs thus: † “ King *Solo-*  
 “ *mon*, on whom be Peace, who looked upon all  
 “ Things in the World as Vanity, had his Eye up-  
 “ on this wonderful Mystery of the Transmigration  
 “ of Souls, when, in the Beginning of his *Preach-*  
 “ *er*, he said, || *One Generation passeth away, and*  
 “ *another cometh.* He had done better if he had  
 “ plac’d the Words in the Order following, One

\* *Fol.* 155.† *Fol.* 157.|| *Eccles.* 1. 4.



“ Generation cometh, and another passeth away.  
 “ But, However, his Intent was to teach us, that  
 “ he was come (*because otherwise, according to this*  
 “ *ingenious Rabbin, Solomon had reign’d Forty Years*  
 “ *in Jerufalem, and Nobody had known it.*) And to  
 “ this Myſtery he referr’d likewise when he ſaid, \*  
 “ *The Thing that hath been, it is that which ſhall be ;*  
 “ *and that which is gone, is that which ſhall be done ;*  
 “ *and there is no new Thing under the Sun.*

His fifth Argument is likewise grounded on the Words of Solomon, and runs in the following Manner. † “ *Solomon enter’d farther into this Myſtery*  
 “ when he ſaid, ‖ *Wherefore I praised the Dead*  
 “ *more than the Living, which are yet alive.* Now  
 “ as, among reasonable Men, None are to be  
 “ found who will pretend to affirm, that the Good  
 “ we are deprived of is more valuable to us than  
 “ the Good we enjoy ; ſo are we neceſſarily to un-  
 “ derſtand theſe Words according to the Explica-  
 “ tion which we have from Tradition ; namely, that  
 “ Solomon, in thoſe Words, denotes, that thoſe of  
 “ the Dead, who have tranſmigrated from one to  
 “ another : and have died a Second Time, and are  
 “ Partakers of the real Reſt in the Upper World,  
 “ are more to be praised than thoſe who remain yet  
 “ upon the Earth in a State of Tranſmigration.

The Sixth Argument brought by this Rabbin, runs thus : “ King Solomon, on whom be Peace,  
 “ again referr’d to this Matter, when he ſaid, §  
 “ *And ſo I ſaw the Wicked buried, who have come*  
 “ *and gone from the Place of the Holy ; and they*  
 “ *were forgotten in the City where they had ſo done :*  
 “ *This is alſo Vanity.* Yet, know thou, that one

\* V. 9. † Fol. 157. ‖ Eccles. 4. 2.

§ Chap. 8. 10.

“ of

“ of the greatest Men could not hit on the true  
 “ Meaning of this Passage. What is the Sense of  
 “ the Words, *buried, who had come?* According to  
 “ the Paraphrase of Rabbi *Aben Ezra* upon the  
 “ Place, *Solomon* had seen, that the Wicked died  
 “ without Pain, and came a Second Time in-  
 “ to the World: that is, they came this Second  
 “ Time in the Persons of their Sons; by Means of  
 “ whom their Memory was upheld: But the Just  
 “ and Righteous, who come from the Place of the  
 “ Holy, and have done Good, are forgot; and  
 “ their Seed is extinguish’d. From this Account  
 “ it should follow, that there is no Reward for the  
 “ Righteous, nor Punishment for the Wicked. And  
 “ this were indeed Vanity. But God will take Ven-  
 “ geance on the Wicked, and reward the Right-  
 “ teous with Eternal Life. The Paraphrase (of *Aben*  
 “ *Ezra*) is most conformable to the Letter, but  
 “ not to the Meaning; for of this the the *Cabalists*  
 “ give the best Account; referring the Sence of  
 “ the Words to *Gilgul* (or the *Transmigration*  
 “ of Souls) as in the following Paraphrase. I saw  
 “ the Wicked Buried, and come a Second Time in-  
 “ to the World, in order to make Reparation for  
 “ what they had done amiss in the World the First  
 “ Time, when they descended from the Place of the  
 “ Holy; the Residence of Souls. After which,  
 “ in the next World, they boast that they per-  
 “ form’d Good Works, and kept the Command-  
 “ ments. This is the true Explamaton.

But in the Talmud Treatise *Gitten*, the last cited  
 Words of *Solomon* are used to a quite different Pur-  
 pose, || After an Account of *Titus Vespasian’s* com-  
 mitting Fornication in the Holy of Holies upon the

Book of the *Law* ( a Matter which we have mention'd from the *Rabbins* already) we have the following Passage. “ What did he ( *Vespasian* ) farther ? “ He took the Vail, and made, as it were, a Pack- “ Cloth of it, and caus'd all the Vessels of the Tem- “ ple to be brought and pack'd up in it, and to be “ convey'd on Ship board, in Order to obtain Praise “ for himself in his own City: As it is said, *I saw the “ Wicked* *kevirim* ( i.e. *buried,* ) *who had come and “ gone from the Place of the Holy,* *vajishtakkechu* “ ( i.e. they were forgotten ) *in the City where they “ had done so.* Read not *kevurim*, but *kevuzim* (i.e. “ *assembled.* ) And read not *vajishtakkechu*, but *va- “ gishtabbechu* (i.e. *they prais'd themselves.* )

The Seventh Argument, brought by Rabbi *Menasse ben Israel*, is the following. “ This wonder- “ ful Myltery is likewise mention'd by the Pro- “ phets. Dost thou not see, that the Woman of “ *Tekoah* saith, \* *For we must needs die, and are as “ Water spilt upon the Ground, which cannot be gath- “ er'd up again : Neither doth God respect any Person ; “ yet doth he devise Means, that his Banished be not “ expelled from him.* The Explanation of these “ Words, which we have from Tradition, is this : “ That a Sinner dieth one Death after another, be- “ cause he transmigrates from one Body into ano- “ ther : And, like Water which is spilt upon the “ Ground, he is not gathered up again. And thus “ shall the Souls of Men, not after a Natural Man- “ ner, but through the Power of God in a Miracle, “ be gather'd into other Bodies, For God is not “ willing to have the Soul taken away by Death, but “ contrives, that the banish'd Soul may not be ( *fi- “ nally* ) expelled from him ; that is, that the Soul,

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\* Sam. 14. 14.

“ which, on Account of her Transgressions, is banish’d, may, according to his great Mercy and Pity, be brought to him again. And This is effected by the Transmigration of Souls Three Times with Men ; to the End the Sinner may amend what he has done amiss, and the Soul return to her Origin and her Rest in Glory. And on this Verse do all the Cabalists build, beyond Contradiction, their whole Faith, touching this heigh Matter. And it is so strong and clear, that it is adviseable to adhere to it.

The Rabbin fetches his Eighth Argument from the Prophet *Isaiab*. “ The Prophet *Isaiab*, says he, hath likewise, in his 22d Chapter, discover’d to us this high Matter. Did he not chide the People of his Time, who talk’d of \* *Slaying Oxen and killing Sheep ; of eating Flesh and drinking Wine ;* and who said, *let us eat and drink, for to morrow we die*. And he hath said in the same Chapter, † *And it was reveal’d in mine Ears by the Lord of Hosts, surely this Iniquity shall not be purged from you, till ye die, saith the Lord God of Hosts*. The Chaldaic Interpreter applies the Words, *Till ye die*, to the Second Death. And so likewise doth the *Jerusalem - Talmud*. That is to say, they apply those Words to the Death the Soul undergoes in another Body.

The Ninth and last Argument of this Rabbi for the Doctrine of Transmigration, is drawn from the Words of the Almighty to *Job*, and is couch’d in the following Manner. “ To conclude, the Holy and Blessed God open’d himself upon this Matter to *Job*, in the Words, ‖ *That it might take Hold of the Ends of the Earth, that the Wicked might be*

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\* *Isaiab* 22. 13. † *v.* 14. ‖ *Job* 38. 13, 14.

“ shaken out of it. It is turn’d as Clay to the Seal, and  
 “ they stand as a Garment: That is, according to  
 “ Rabbi Bechai’s Paraphrase upon the Words, Hast  
 “ thou all the Days of thy Life (*comprehending the*  
 “ *Tenour of the preceeding Verse*) commanded, as I  
 “ have done (*the Morning, or the Day-Spring*) to  
 “ take Hold of the Ends of the Earth, that the  
 “ Wicked might be shaken out of it, and others  
 “ set in their Places; to the End the Earth may by  
 “ them be changed, in the same Manner as the Sur-  
 “ face of Clay is chang’d by the Impression of a Seal,  
 “ and that the Wicked may stand upon the Earth as  
 “ Men habited in new Apparel. And thou seest  
 “ this Matter farther open’d in the beautiful Saying  
 “ of *Elibu* to *Job*. And to this Matter likewise  
 “ doth *Job* himself give Evidence, when he says,  
 “ \* *Naked came I out of my Mother’s Womb, and*  
 “ *naked shall I return thither.* Which is as much as  
 “ if he had said, *I shall certainly enter again into my*  
 “ *Mother’s Womb*: For he was then considering,  
 “ that his Soul would enter into another Body.  
 “ Know likewise, that the Divines, for what they  
 “ have discover’d touching the Transmigration of  
 “ Souls, have built upon this (*Saying of Job*) as  
 “ upon a Foundation.” This the Rabbin might  
 have call’d a Tenth Argument.

To these Arguments, drawn from Scripture, the Rabbin adds Three which he cites from the *Philosophy* of the *Cabalists*, in Maintenance of the Doctrine of Transmigration. And the First runs thus: “ Al-  
 “ though we know, that the Holy and Blessed God  
 “ is the True God, and a just and upright Judge,  
 “ yet we see, that (*in this World*) the Righteous are  
 “ punish’d with Evil; and the Wicked rewarded

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\* Job. 1, 21. † Fol. 159. Col. 1, 2.

“ with Good : That the Wicked prosper and are at  
 “ Ease, while the Righteous are plagued and in-  
 “ volv’d in Afflictions. Now, this Matter only  
 “ respects the Transmigration of Souls. And the  
 “ Treatise *Habbibir* explains it in the following  
 “ Manner. A Righteous One, who is afflicted, is  
 “ such a one as hath been a Wicked Son ; that is,  
 “ such a one as hath before (*in a former Body*) been  
 “ wicked : And now he is punish’d for his former  
 “ Sins. And the Wicked One, who prospers, hath  
 “ been a Righteous Son ; that is, he was formerly  
 “ (*in another Body*) righteous : And now he receiveth  
 “ the Fruit of his Works. Now, because we know  
 “ not the Case and Circumstances of a Righteous  
 “ One, with Regard to his former Works, we mar-  
 “ vel at his Afflictions. And on the same Account  
 “ we marvel at a Wicked One, who flourishes, and  
 “ spreads himself like a Bay-Tree in its Native Soil.  
 “ But these are Mysteries which belong to the Lord  
 “ our God ; all whose Ways are right. Upon  
 “ this Doctrine they (*the Cabalists*) say of *Job*, that  
 “ his Soul was the Soul of *Terah*, the Father of  
 “ *Abraham* ; and that he was afflicted for a Punish-  
 “ ment of his former Transgressions ; as appears in  
 “ the Treatise *Hassadoth*. Wherefore *Job* seeing,  
 “ that he himself was just, but not knowing the  
 “ Mystery concerning his Soul (*that is (to remove*  
 “ *the Contradiction here)* *not knowing in whose Body*  
 “ *his Soul had dwelt formerly ; according to the follow-*  
 “ *ing Paraphrase upon Job. 9. 12)* he shew’d himself  
 “ dissatisfied, and despis’d his Life ; saying, *Though*  
 “ *I were perfect, yet would I not know my Soul: I*  
 “ *would despise my Life.* In which Words he in-  
 “ tended as much as if he had said, I know not  
 “ whether my Soul be a New Soul, or one that hath  
 “ transmigrated, I know not who it was the first  
 “ possessed : Wherefore I despise my Life.

The Rabbin's second Argument upon the Cabalistical Philosophy, is this : “ We see, that many of the  
 “ Children of Men are Cripples, or defective in their  
 “ Limbs, from the Womb : That some are blind  
 “ from their Birth ; and some are lame. Now, if it  
 “ was the blessed God who created those Laws, as  
 “ we have shewn it was ; and the Stars were not concern'd in the Work, as we have shewn they were  
 “ not ; and since in God there is no Injustice or Respect of Persons, a Question ariseth, why a Soul,  
 “ upon her first entering into the World, before  
 “ which she is pure and innocent, is appointed to  
 “ dwell in a crippled Body ; a Vessel in which she  
 “ can with no Delight accomplish her Works ? (*He speaks here in the Character of an Enquirer, who is a Stranger to the Doctrine of Transmigration*) “ But  
 “ Truth discovereth to us her Path. These are  
 “ such Souls as have transgressed in and died out of  
 “ former Bodies, and are come a second Time into  
 “ the World ; and they are appointed to Crippled  
 “ or Defective Bodies, for a Punishment of their  
 “ former Transgressions. But the Philosophers among the Nations of the World say, that such  
 “ Defects in Children are occasion'd by Deficiencies  
 “ in the Matter that is destin'd to the Formation  
 “ of the Limbs where these Defects happen : And  
 “ that many Variations and marvellous Appearances  
 “ in every Species of living Creatures are caus'd by  
 “ such Deficiencies.

The following is the Rabbin's Third Cabalistical-philosophical Argument on the Doctrine of Transmigration, “ We see, saith he, daily Monstrous  
 “ Births of Children, which were, in their Mother's  
 “ Wombs, and before they came forth into the  
 “ Light, each possess'd of a sanctify'd Soul (*He speaks again in the Character of an Enquirer.*) “ We see  
 “ likewise Children die in their Infancy and Flower,  
 “ before

“ before they arrive at the Age which subjects them  
 “ to Punishment. Why doth the Wrath of God ex-  
 “ tend it self over them? What are their Offences,  
 “ that they are thus punish’d? behold, is not this  
 “ against the Divine Law, which affirms, that there  
 “ is no Death where there is no Sin. And we are  
 “ not to say, that they die on Account of the Wick-  
 “ edness of their Fathers; for we frequently see, that  
 “ the Children of the Righteous die. Moreover,  
 “ what (*with Regard to the Wickedness of Fathers*) can  
 “ be said upon the Death of young Orphans? Now,  
 “ all those Things are made very clear by the Rea-  
 “ sonings on the Transmigration of Souls, for the  
 “ Souls of these Children are thus punish’d for Sins  
 “ committed in former Days.

We have already mention’d that Article of the  
 Rabbinical Doctrine which teacheth, that no Part of  
 Mankind is sentenc’d or punish’d by the upper Ju-  
 dicatory (i. e. the Judicatory of Heaven) till they  
 are arriv’d at the Age of twenty Years. The Men-  
 tion of the Age which subjects Children to Punish-  
 ment, in the Paragraph immediately foregoing, in-  
 duceth us to touch upon the Article again, by citing  
 the following very singular Passage upon it from *Rabbi*  
*Bechai’s* Exposition of the five Books of *Moses*. †  
 ’Tis there said, “ the Supreme Judicatory punisheth  
 “ No body ’till the twentieth Year.” And for this As-  
 sertion he fancies he finds Authorities in Holy Writ;  
 saying, in another Part of the said Exposition, || on  
 the Words, § *Behold the Man is become as one of us*,  
 “ These Words, in a mystical Sense, import as  
 “ much as if it had been said, *Behold the Man is be-*  
 “ *come like one who is Twenty Years of Age*; because  
 “ he was punish’d for the Sin he committed. And  
 “ there

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† Fol. 202. || Fol. 14. Col. 4. § Gen. 13. 22.



“ therefore that Sentence was past, which is recorded  
 “ against the Generation which was in the Wilderness  
 “ (— \* *From Twenty Years of Age and upwards.* —)  
 “ And this is what our Rabbins, of blessed Memo-  
 “ ry, have taught, where they say, One who is  
 “ twenty Years of Age is liable to Persecution ;  
 “ because after that Age, he is persecuted of Heaven  
 “ in Punishment of his Transgressions.

But Rabbi *Menasse*, to the three Arguments on  
 the Transmigration of Souls which he deduces from  
 the Cabalistical Philosophy, connects one of his own.  
 “ These, says he, are some of the Arguments  
 “ (*meaning the three we have given from him*) of our  
 “ Rabbins, of Blessed Memory : To which I add  
 “ this, that if it was not, that Souls transmigrate from  
 “ one Generation to another, according to the Saying  
 “ of Solomon \* *One Generation passeth away and another*  
 “ *Generation cometh*, then would there be an Infinity  
 “ of Souls : And it is a great Error to maintain, that  
 “ there is. For God hath not, for this finite World  
 “ created an Infinity of Beings. *Daniel* limits, though  
 “ very widely, even the Angels to Number ; where  
 “ he says, † *Thousand Thousands ministred unto him,*  
 “ *and Ten Thousand Times Ten Thousand stood before*  
 “ *him.* And as Souls are not of higher Degree  
 “ than Angels, why shou’d their Number run out  
 “ to Infinity, and that of the Angels be limited. ’Tis  
 “ certain, then, that Souls return, and transmigrate  
 “ into other Bodies. Yet there cometh sometimes,  
 “ during the Course of these Transmigrations, a new  
 “ Soul from under the Throne of Glory, for the  
 “ first Time into the World. And therefore it is,  
 “ that our Rabbins, of Blessed Memory, have said,  
 “ That the Son of *David* (*that is the Messiah*) cometh  
 “ not,

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\* Numb. 14. 29. \* Eccles. 1. 4. † Dan. 7. 10.

“ not, ’till all the Souls, which are in the Bodies,  
 “ are at an End (*’till the Number of Souls, which are*  
 “ *to be embodied, is compleated ;* ) that is, ’till Souls  
 “ cease to pass from one Body into another. And  
 “ by this we are plainly taught, that the Number  
 “ of Souls is limited.

We have held the Reader long upon the Doctrine of Transmigration, but no longer, we hope, than was necessary to his Satisfaction upon the Subject. And we hope likewise, he will find his Entertainment in the few following Quotations upon a Matter, collateral to the Subject, which we have not yet mention’d; and with which we shall take leave of this Branch of the Rabbinical Learning. This is a Kind of Transmigration the Rabbins call *Jbbur* ; by which they mean the Transmigrating of a bright and pure Soul, or the passing of a Flash or Spark of such a Soul, to a Soul of less Brightness and Purity, in order to aid, and cleanse and illumine that Soul. This Matter the said Rabbi *Menasse*, in his Treatise *Nishmath Chajim* || handles in the following Manner. “ Know, Curious Reader, farther (*this follows what we have already quoted from him*) that there are Souls which transmigrate after a Manner different from the *Gilgul*. But these are not the Souls on which depends Life, or the Existence of the Body. They are only Auxiliaries or Supports to them. And this, among the Sages, of the *Cabala* is call’d *Jbbur* (*that is Impregnation.*) For as the Body of a pregnant Woman, after the Soul is convey’d into the Infant in her Womb, containeth a Soul within her Soul (*such is the Expression of this Rabbi*) so is it possible for several Souls of deceased Persons to accompany the Soul of One  
 “ living,

living, and be join'd in the same Body with it. And as a Woman, when she becometh pregnant, and when she bringeth forth, is not thereby depriv'd of any Part either of her Body or her Soul; so do the Souls of the Righteous, without any Impairment of themselves, impregnate other Souls; darting out Sparks for the Aid of the Generality or of any particular Person of their Time; and in this Respect, like Candles, suffering no Diminution from others being lighted up by 'em. Some have said, that the Soul of *Setb* was pure and unspotted, and was, on Account of *Israel*, convey'd into *Moses*, to qualifie him for the Delivery of the Law: And that this is the Mystery of the Words, \**Vajithabber Jekova bilemaanchem*; that is (*as the Cabalists falsely explain it*) *And the Lord convey'd, through the Ibbur, a Soul into me for your Sakes (whereas the Words have no other Meaning than what is contain'd in our Rendring, which is, The Lord was wroth with me for your Sakes) to the End that through him the Israelites might be protected. For the Purpose of the Transmigration, call'd Ibbur, is to convey some Benefit or Excellence to others; either for their better Guidance, or for their surer Defence or Rescue. And thus we find it said in the Treatise Asera maamaroth, that the Souls of Moses and Aaron came, through the Ibbur, to the Soul of Samuel: As it is written, || Moses and Aaron among his Priests, and Samuel among them that call upon his Name. And thus the Souls of Nadab and Abihu, which had wander'd about without any Settlement, were join'd to the Soul of Phinehas. And the Words, Phinehas, the Son of Eleazer, the Son*

\* Deut. 3. 26. † Ps. 99. 6. || Num. 25. 7.

“ of Aaron the Priest are to be understood as  
 “ pointing to this Doctrine. And thus, in the  
 “ Treatise *Iddera*, it is written, that those Two Souls  
 “ (the Souls of Nadab and Abihu) went, thro’ the  
 “ *Ibbur*, into *Phinehas*; from whom, as a Punish-  
 “ ment for his not going to *Jeptba* \* to dehort him  
 “ from Slaying his Daughter, they afterwards fled.  
 “ For the Souls, which pass through the Mystery  
 “ of the *Ibbur*, may return or depart at any Time:  
 “ Whereas the Soul which, through the *Gilgul*, en-  
 “ tereth into an Infant in the Womb, departeth not  
 “ till the Death of the Infant. And I have been  
 “ taught, concerning the Words, † *But my Servant*  
 “ *Caleb, because he had another Spirit with him,*  
 “ that thro’ the *Ibbur*, another Spirit enter’d into  
 “ *Caleb*, which strengthen’d and guided him in the  
 “ right Way, to the End he might not join in the  
 “ Report of the Spies.

In the Treatise *Avodath hakkodesh* † there is the  
 following Passage. “ Our Rabbins, of Blessed Me-  
 “ mory, have revealed a great Mystery, touching  
 “ the Delay of the Delivery (or Restoration of the  
 “ *Jews*) and of the Coming of the *Messiah*. This  
 “ they have done in the Sixth Chapter of the Tal-  
 “ mud-Treatise *Jevamoth*, || and in the First Chapter  
 “ likewise of the Treatise *Avodah Sara*, where it is  
 “ written, Rabbi *Asi* hath said, that the Son of *Da-*  
 “ *vid*, that is, the *Messiah*, cometh not till all the  
 “ Souls, which are to be embodied, have appear’d in  
 “ the World: As it is said, ‡ *For the Spirit should*  
 “ *fail before me, and the Souls which I have made,*  
 “ And touching that Mystery, the Divines have  
 “ taught from Tradition, that, before the Coming  
 “ of the *Messiah*, every Soul shall be purified thro’  
 “ the Mystery of the *Ibbur*.

\* Judges 11. † Numb. 14. 24. || Fol. 62. Col. 1. ‡ Eccl. 37. 16.

It is taught in the *Jalkut Chadaſh*, that thro' the *Ibbur* the Souls of Parents enter into the Bodies of their Children: As in the following Paſſage: \* “ If  
 “ a Man did only ſin for (*or with Regard to*) himſelf,  
 “ his Sins would be of little Conſequence: But a  
 “ Man ſinneth likewise with his Fathers, who, by  
 “ the Myſtery of the *Ibbur*, are within him: And  
 “ therefore it is, that Sin is heavy. And on this  
 “ Account it was, that *David* ſaid, † *We have ſin-*  
 “ *ned with our Fathers*; *heerinu vehirſchanu*; *we*  
 “ *have made, that they have committed Iniquity*; *we*  
 “ *have done wickedly*. The full Meaning of which  
 “ Words is, If we had ſinn'd for, or in Reſpect of  
 “ ourſelves only, the Sin would have been but  
 “ light; but we have ſinned likewise with our Fa-  
 “ thers, who, by Means of the Myſtery of the *Ib-*  
 “ *bur*, are properly within us: And by ſinning  
 “ with them, we have cauſ'd the Righteous to com-  
 “ mit Iniquity and do wickedly; we have made  
 “ them wicked. And thus did *David* ſay, *heerinu*  
 “ *vekirſchanu*; *we have made that they have commit-*  
 “ *ed Iniquity*.” We ſhall now conclude with a few  
 Quotations from the Talmud of the Belief of the  
*Jews* concerning the Reſurrection of the Dead, and  
 the Day of Judgment.

The *Jews* in General believe the Reſurrection of  
 the Dead, and ſuch as deny that Faith are among  
 them deem'd *Hereticks*. The third Article of this  
 Creed runs thus: “ I believe, with a perfect Faith,  
 “ that the Reſurrection of the Dead will be at a  
 “ Time beſt pleaſing to the Creator, whoſe Name  
 “ be bleſſed, and whoſe Memory be praiſed for  
 “ ever.” And Rabbi *Menaffe ben Iſrael* ſays, ||  
 “ The Belief of the Reſurrection of the Dead is  
 “ one

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\* *Fol.* 77. *Col.* 2. † *Pf.* 106. 6. || *Niſhmah chajim Fol.* 39.

“ one of the capital Articles of our Law ; and he  
 “ who says, that the Resurrection of the Dead can-  
 “ not be prov’d from the Law, is an *Heretick* and  
 “ *Epicure*, and has no Part in the World to come.”

The *Jews* teach that God doth judge Mankind at three different Times; namely, 1. Every Year on *New Year's Day*. 2. When the Soul departs the Body. And 3. At the great Day of Judgment. Rabbi *Myske bar Nachman* says\*, “ The first Judgment is kept once every *New Year's Day*, when  
 “ every Man is judg’d either to the Sword, to Peace,  
 “ to Hunger, or to Plenty; Mankind is therein  
 “ visited, and decreed either for Life or Death.  
 “ The second Judgment is over the Soul after she  
 “ has departed the Body; for if she is worthy she  
 “ enters Paradise; but if not, she goes into Hell.  
 “ The third Judgment will be on the great Day of  
 “ Judgment, when the Dead will come to Life  
 “ again, in which Men will be judg’d according  
 “ to their Works.”

The Talmud Treatise *Rosch haschána* † divides Mankind, at the Day of Judgment, into three Parts. The first will be the most wicked and reprobate. The second of those that are upon the Medium. And the third of the perfect Righteous. The most wicked will be register’d for Hell; the midling Sort will be sent to Hell, but they will be sometime after deliver’d from thence; and the third, or perfect Righteous, will be register’d and seal’d up for eternal Life in the World to come.

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\* *Tonrath haadam Fol. 89.* † *Fol. 16. Col. 2.*